

The IMPROVEMENT *ERA*

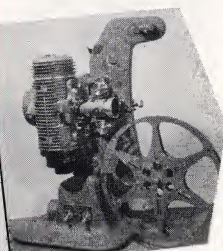
AUGUST 1952



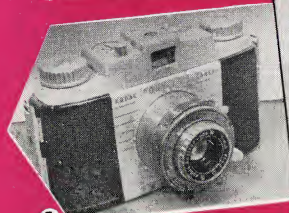
PRESIDENT LEVI EDGAR YOUNG



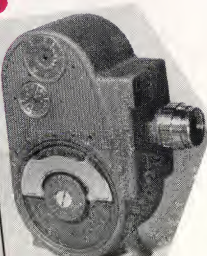
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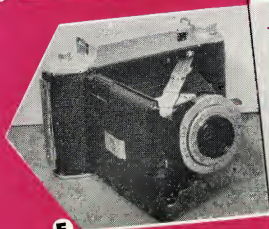
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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

THE MOST popular ice cream flavor is vanilla, 45 percent of the total. Chocolate and strawberry are next in popularity. Today 536 billion gallons of ice cream are consumed in a year.

A STUDY of tooth decay in Oregon found that there were fewer cavities in central Oregon where the altitude is higher and where there are more hours of sunshine.

THE average life of a United States dollar bill is only eight months.

A NEW seedless variety of watermelon has been developed.

SEALS have to learn to swim. The seal pups or babies are afraid of water and have to be forced into the water by their mothers but when they get in the water they learn how to swim rapidly.

A NEW treatment has been developed for dandruff. The Abbott Laboratories have a selenium sulfide product, called "Selsun," available on prescription which controls 95 percent of common dandruff and 87 percent of seborrheic dermatitis cases tested. But when the treatment stops dandruff eventually comes back.

TO REMOVE carved initials and stains it will no longer be necessary to refinish school desk tops every few years. A new plastic surface Textolite 10580 has been developed by General Electric which has a carve and picture resistant surface whose green color is resistant to oils, inks, and paints.

DURING the early part of the Yi dynasty in Korea movable metal type was invented 50 years before Gutenberg did in Germany. In 1592 there began a 7 years war with an invasion of Korea by Japan. The Japanese retreat was largely a result of the naval victories of Admiral Yi Sunsin who invented an iron-clad turtle ship.

BEAR cubs are born during the winter while the mother is in hibernation. Young porcupines are born with their quills on.

AUGUST 1952

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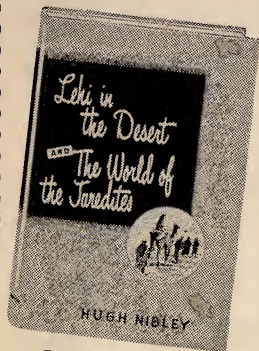
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THE EUROPEAN DEFENSE COMMUNITY

ON MAY 26 a peace "contract" was signed in the Bundesratsaal, at Bonn, Germany, by Konrad Adenauer, Chancellor of the West German Republic, and by the foreign ministers of the United States of America, France, and Great Britain. Styled a "Convention of Relations between the Three Powers and the Federal Republic of Germany" the Soviet Union denounced the arrangement as "a flagrant violation" of the Potsdam agreement of 1945. Next day, May 27, in Paris, the four powers were joined by Italy, Belgium, Holland, and Luxembourg in signing the "Treaty Establishing the European Defense Community." The latter, if and when ratified by the parliaments concerned, and implemented, will bring 400,000 Germans into a unified European army of 43 divisions, 6,000 planes, and a naval arm.

The "Treaty Establishing the European Defense Community" contains 131 articles and 15 annexes. The United States and Great Britain support the European Defense Community (EDC) but are not members of it. However, the connection is there, all the same, by means of the North Atlantic Treaty Organization (NATO). The NATO countries are bound to protect the EDC countries. France, Italy, and the Benelux countries belong to both NATO and EDC. West Germany belongs to EDC but not to NATO. What is it all about?

First: The "re-admission" of West Germany to the family of nations (if ratified!) is predicated on her partnership in EDC and is based on the assumption that France and Germany can unite, *militarily* (through EDC) and *economically* (Schuman Plan for joint production of coal and iron). Further, it is assumed that political cooperation, based on this military-economic union, may one day blossom into *political* union, forming the core of a United States of Europe. The EDC treaty in effect says that a responsible European Congress of 87 members (West Germans, French, Italians, Belgians, Dutch, Luxembourgers) from the six nations, shall evolve into an instrumentality for a United States of Europe. Machinery is set up towards this end.

Second: It means another step in the development of American foreign policy. In 1948, the ECA (Marshall Plan) act of Congress stated the policy of the United States to be that of promoting economic union in Europe. In 1949 we

By DR. G. HOMER DURHAM

Head of Political Science Department,
University of Utah

followed with the North Atlantic Treaty—military cooperation. Now we have detached West Germany from its status as an occupied enemy, and re-admitted it to restricted membership in the family of western powers. This means, for one thing, that American foreign policy is based on the proposition that former enemies can mix and unite—French, British, Germans, Italians, Benelux—whereas West and East Germans cannot; the principal reason being the Soviet Union.

Whether oil and water will mix better than oil (West Germans) and oil (East Germans) when separated by Soviet occupation, remains to be seen.

By the beginning of June, reports were coming through that the Soviets were clearing a no-man's land zone of three miles' width (some said twenty at places) of all inhabitants, between the West and East German boundaries. The reaction of the Germans

was capable of being visualized by June 23 when Jakob Kaiser, minister for all-German affairs in Adenauer's (West German) cabinet, urged a conference between Russia and the western powers on the *unification of all Germany*. The western world was shocked, in view of the treaty signing of a few days, when the French cabinet, a few hours before Herr Kaiser's appeal, raised a similar question.

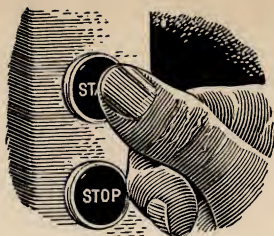
Of this, we may feel fairly certain: that Germans on both sides of the east-west frontier will hardly rest content until their land is unified, or, alternatively, reunited as a unit within some larger, happier, element than the traditional nation-state. Let no one be surprised, a decade from now, if West and East Germany are reunited and found to be in accord with eastern Soviet auspices. Let no one be surprised, a decade from now, if West and East Germany are reunited and found to be in accord with western, EDC-NATO-U.S. auspices. Either event is likely to be accompanied by violence; and let no one be surprised at that.

Violence is the historic and traditional means of state-construction, as well as state-destruction. This is the hard fact modern man seeks to change. Most of us may be happily surprised if the

(Concluded on page 593)

THE IMPROVEMENT ERA

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:



The man with 7½ horses

SOMETIME soon, when your men's club is looking for a live topic, try this:

"For every 100 people in the world, only 6 are inside the borders of the U.S.A.; yet we produce 40% of the world's goods." Question: How can this be done?

Obviously the answer is not in numbers of people.

For there are many more people in Asia, for instance. Half the Asiatics work on farms. Yet most of the population is undernourished.

Here in America only 1 in 10 workers is on a farm. Yet most of us have all we need to eat. Why does our manpower go so far?

Because a little gasoline plows the furrow, a bit of electricity milks the cow. Mechanization and electrification multiply our manpower many times over.

Experts call this *productivity*, and it's what earns the U.S.A. her top-rung position.

Where does this productivity come from? Someone asked Dr. Charles Steinmetz, G.E.'s electrical wizard, this question shortly after World War I, and he answered:

"One horsepower equals the muscle work of about 22 men—big men. There are machines coming out of General Electric today which can do more work than the entire slave population of this country at the time of the Civil War."

And things have moved along fast since Dr. Steinmetz' day, too.

Today almost 90% of America's industrial output is supplied by electric motors. The American workman has about 7½ horsepower at his finger tips — the power of 165 big men. He is aided by 7 times more electric power than his Russian counterpart.

At a West Coast steel mill, for instance, 4 motors can do a job equal to the manpower of 38 army divisions. In Butte, Montana, a single motor lifts 12 tons of copper ore at nearly 30 miles per hour.

And at Grand Coulee Dam the largest motors in the world—65,000 horsepower each—can pump enough water to supply a city the size of New York!

Motors put muscles in industry—but they work faithfully for us at home, too. Someday count up the number of electric motors in your home. The average American home today has 6 motors, doing work that our grandparents did by hand.

In the last two generations General Electric scientists and engineers have done many things to change the world we live in. No one can explain America's gigantic production records without mentioning "electrification."

Motors are a giant cause of our production gains. But so are electric transportation, electric lighting, new methods of generating electricity, new electrical efficiency in homes.

Call it what you will—private enterprise, the competitive economic system, or the American way—the results are impressive.

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MUTUAL IMPROVEMENT ASSOCIA-
TIONS, DEPARTMENT OF EDUCA-
TION, MUSIC COMMITTEE, WARD
TEACHERS, AND OTHER AGENCIES
OF

The Church of
Jesus Christ
of Latter-day Saints

The Cover

This month we present to the Church this four-color portrait of President Levi Edgar Young, Senior President of the First Council of the Seventy. President Young was sustained as a member of the First Council October 6, 1909, and set apart January 23, 1910, in New York City where he was attending school. (See also page 570ff.)

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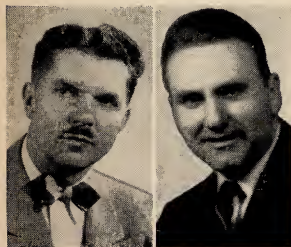
THE IMPROVEMENT ERA

Two Appointed To Y.M.M.I.A. General Board

ELDERS Hoyt W. Brewster and W. Floyd Millett have been called to the general board of the Young Men's Mutual Improvement Association.

Elder Brewster, who filled a mission to the Netherlands from 1929 to 1932, where he was mission supervisor for both the M.I.A. and the Sunday School, is the son of Ben S. and Myrtle Hayes Brewster. At this call to the general board he had served as stake M.I.A. superintendent of the Bonneville (Salt Lake City) Stake M.I.A. for the past eight years. He is a former member of the bishopric of the Yale Ward.

Elder Brewster is married to the former Naomi Smith. They are the parents of four daughters and two sons. He is assigned to the M Men committee of the general board.



Hoyt W. Brewster W. Floyd Millett

Elder Millett, former coach at Brigham Young University, at this appointment to the general board, was activity assistant superintendent of the Y.M.M.I.A. in the South Edgehill Ward in Salt Lake City. Previously he had served as activity assistant superintendent in the Davis (Utah) Stake, and Junior M Men supervisor in the Hillside (Salt Lake City) Stake. He was graduated from Gila Junior College (Arizona) in 1931, and from Brigham Young University in 1934. He holds a master's degree from the University of Southern California.

Elder Millett was the first coach to direct the M Men basketball clinic in 1948. He was also a member of

(Continued on page 612)

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BUILDING FAITH FOR THE FUTURE*

by A. Walter Stevenson

THE CHORUS of eighteen hundred young voices performing tonight represents one of the many worthwhile activities provided by the Church of Jesus Christ of Latter-day Saints for its young people. When the Mormon Pioneers were crossing the plains and their spirits were lagging and their hearts were breaking, President Brigham Young realized the importance of recreation in their lives. He had them singing as they trudged along, and at night around the campfire they danced and played.

From such a beginning has grown the great recreation program of the Church. On November 28, 1869 President Brigham Young organized the young women of the Church and on June 10, 1875 the young men, into Mutual Improvement Associations. He told them the purpose of the organizations was to build testimonies, to develop in youth the gifts within them, and to teach them to apply the principles of the "science of life." These objectives have since guided the work of these great Church youth organizations.

The Church of Jesus Christ of Latter-day Saints teaches eternal progression—that "as God is, man may become." We are striving for perfection, and our religion, therefore, encompasses all things which will develop one physically, mentally, morally, and spiritually.

The aims of the Mutual Improvement Association, are to teach the young people of the Church that God lives, that Jesus is the Christ, that the gospel of the Master is true, and that by living it they may be saved in the celestial kingdom of God.

They are taught to keep their bodies clean; to avoid the use of tobacco, liquor, narcotics, or stimulants; to be found in holy places; to observe the Sabbath as a day of worship and rest—a day when reverence should be in their hearts; to protect the good name of others; to avoid gossip; to teach by their lives and words the supreme importance of modesty, purity, and chastity.

The M.I.A. program is one of activity which promotes spiritual growth and provides opportunities for service. Young people who participate

have clean, wholesome fun and develop into well-balanced individuals.

Our motto is, "The glory of God is intelligence." (D. & C. 93:36.) Our enrolment is about 105,000 young men and 111,000 young women.

During the past five days on Temple Square we have conducted our fifty-third annual conference of those who serve as officers and teachers in the M.I.A. Fifteen thousand of them have come from all parts of the United States and from Canada and Mexico and from far-off Hawaii. Here they have received counsel from the General Authorities of the Church and training from the men and women who constitute the M.I.A. general boards.

On Thursday evening the annual drama festival was presented to two packed houses in Kingsbury Hall on the University of Utah campus. This was the climax of a program carried on throughout the Church during the past year in which nearly 3800 plays were produced and in which over 28,000 young men and women participated.

A similar speech festival was held on Friday evening. Who can estimate the vast amount of good afforded the youth of the Church by these opportunities for training and expression?

Friday morning and afternoon, general sessions for all workers were held in this historic Tabernacle on Temple Square where the general M.I.A. officers gave talks and presentations reflecting the highlights in the program for the coming year. Talks were also given by three of the General Authorities.

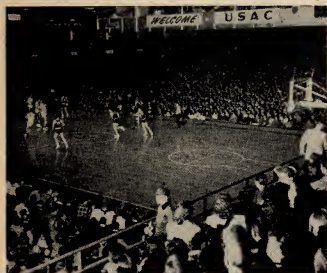
Friday evening the All-Church relay races were held in the University of Utah stadium, an event which is increasing in popularity each year.

There is nothing in all the world quite like the mammoth dance festival which was held in the stadium following the relays. There was a capacity crowd of 35,000, and 15,000 were turned away. There were 6000 dancers, 275 of whom were Boy Scouts and Bee Hive girls in uniform. The marvelous thing about this dance festival is that the instruction is not

(Continued on page 561)

THE IMPROVEMENT ERA

*A talk delivered by A. Walter Stevenson, First Assistant General Superintendent of the Y.M.M.I.A., on the Sunday evening radio service of the Church of Jesus Christ of Latter-day Saints June 15, 1952.



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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

May 1952

25 WAHIAWA WARD, Oahu (Hawaii) Stake, created from the Wahiawa Branch, with Elder Adam Forsythe sustained as bishop.

Elder Henry D. Moyle of the Council of the Twelve dedicated the chapel of the Wahiawa Ward, Oahu Stake.

Elder Henry D. Moyle of the Council of the Twelve dedicated the chapel of the Hauula Branch, Hawaii Mission.

29 PRESIDENT David O. McKay entertained for New York City, where he will take a plane to Europe to transact some Church business.

June 1952

1 PRESIDENT David O. McKay departed from New York by Scandinavian airliner for a six-week tour of Europe. He was accompanied by Mrs. McKay, and their son and daughter-in-law, Elder and Mrs. David Lawrence McKay.

Elder Delbert L. Stapley of the Council of the Twelve dedicated the Bannock Stake bishops' storehouse at Grace, Idaho.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Port Orchard Branch, Seattle (Washington) Stake.

Elder Alma Sonne, assistant to the Council of the Twelve, dedicated the chapel of the Irvington Ward, Portland (Oregon) Stake.

President Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the Marysville Ward, Yellowstone (Idaho) Stake.

The Sunday evening programs in most wards and branches were devoted to Sunday School work, with stimulating spirituality through attendance at that organization, the central theme.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Queen Creek Ward, Mesa (Arizona) Stake.

2 PRESIDENT David O. McKay and party arrived safely in Scotland, where he dedicated a chapel in Glasgow.

President J. Reuben Clark, Jr., received an honorary doctor of laws degree at the annual commencement exercises of Brigham Young University.

Brigham Young University conferred

upon Elder Merlo J. Pusey, Pulitzer prize winner for a biography on Supreme Court Justice Charles Evans Hughes, the honorary degree of doctor of letters.

3 THE FIRST PRESIDENCY announced the appointment of Elder A. Hamer Reiser, first assistant general superintendent of the Deseret Sunday School Union, as president of the British Mission. He succeeds Elder Stayner Richards, Assistant to the Council of the Twelve. President Reiser is a former manager of the Deseret Book Store. Last year he entered the automobile business at Buhl, Idaho.

4 PRESIDENT David O. McKay dedicated the chapel of the Edinburgh (Scotland) Branch, British Mission.

It was announced that Elder Jay W. DeGraff will assume the responsibilities of coordinating secretary of the Young Men's Mutual Improvement Association, beginning August 1.

7 ELDER Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Kanosh Ward, Millard (Utah) Stake.

Stake Relief Society organizations of the seven stakes in the Logan, Utah, area have presented ninety-one copies of the Book of Mormon to the Logan L. D. S. hospital it was announced.

8 PRESIDENT Stephen L. Richards of the First Presidency dedicated the chapel of the Shelley Third Ward, Shelley (Idaho) Stake.

President Joseph Fielding Smith of the Council of the Twelve dedicated the chapel of the Delta First Ward, Deseret (Utah) Stake.

Bishop Carl W. Buehner of the Presiding Bishopric dedicated the chapel of the Black Canyon Branch, Nampa (Idaho) Stake.

Rexburg Fifth Ward, Rexburg (Idaho) Stake, created from portions of Rexburg Second Ward, with Elder Joseph F. Sellers sustained as bishop. Bishop Albert A. Pieper was re-sustained in the Rexburg Second Ward.

Sacrament meeting in many of the wards and branches throughout the Church were devoted to services commemorating the restoration of the Melchizedek Priesthood.

11 Y. W. M. I. A. CAMP and sports institute and Young Women's camp games and crafts programs were held as part of the pre-June conference sessions.

It was announced that construction has been authorized for an institute of religion at Edmonton, near the campus of the University of Alberta.

12 PRE-JUNE conference events included the Young Women's sports institute held at Jordan Park.

The M. I. A. drama festival was held at Kingsbury hall on the University of Utah campus.

It was announced that the address of the French Mission has been changed to 3 rue de Lota, Paris 16, France.

13 THE fifty-third annual conference of the Young Men's and Young Women's Mutual Improvement Associations began. The day was largely devoted to general sessions.

The M. I. A. speech festival was held in Kingsbury Hall on the University of Utah campus.

The annual all-Church M.I.A. Relays were held in the University of Utah Stadium with Temple View (Salt Lake City) Stake winning the four hundred yard shuttle, followed by North Davis (Utah) Stake, and Kolob (Utah) Stake. Mesa (Arizona) Stake won the four hundred yard relay around the track, with Temple View Stake, and Wells (Salt Lake City) Stake, following.

One hundred forty-one stakes participated in the mammoth dance festival held in the University of Utah stadium. Thirty-five thousand spectators witnessed the event; fifteen thousand more were turned away for lack of accommodations.

It was reported from Scheveningen, The Netherlands, that President David O. McKay had declined taking a cup of tea with Queen Juliana, and in so doing had an opportunity of explaining the Church's stand on the Word of Wisdom.

14 THE DAY's sessions of the June conference of the M. I. A. were largely devoted to departmental meetings.

Six important changes were announced in the girls' program: (1) Beginning June 1, 1952, there will be no make-up meetings allowed under the program; (2) there will be no more group or class awards, but only individual awards for attendance, tithing, and service; (3) the official M. I. A. year and the period of which awards will be based will run from June 1 to May 31; (4) attendance at meetings as required to earn an award will be figured on a

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THE IMPROVEMENT ERA

Building Faith for the Future

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given by only one teacher but by hundreds of teachers in different parts of the Church. The dancers carry on their rehearsals miles apart, seeing one another for the first time in a single dress rehearsal the day before the review is presented. And the dancers are all amateurs.

On Saturday morning and afternoon, departmental sessions were held where specialized instruction was given.

On Saturday evening the music festival was held before a capacity audience in the Tabernacle. Throughout the Church, during the past year, 401 male choruses, 1116 ladies' choruses, 812 mixed choruses, with 20,183 participants, sang.

Three hundred and seventy-three ward dance festivals, 332 ward drama festivals, 463 ward music festivals, and 595 ward speech festivals, as well as many stake events, were held last year.

These are figures which may hold little interest for the listener, but may I ask you to think of them in terms of the boy or girl whose ability for expression has grown, whose self-confidence has strengthened, whose faith has increased as he or she sang and spoke and otherwise participated in these many activities.

In addition to these cultural arts, the M.I.A. sponsors an extensive athletic program. Our basketball league is recognized as the largest in the world, with 970 teams, composed of 10,500 players taking part last year. The thirty-three winning teams in the various districts, including one from Canada and one from Mexico, participated in the All-Church tournament in the University of Utah field-house last March.

We stress sportsmanship in these contests, and the sportsmanship trophy, awarded each year, is much sought after. It was interesting that at the close of our last tournament, every motel operator where our teams had stayed, reported, without solicitation, that these teams were outstanding in their gentlemanly conduct. Nearly every ward has a softball team and many of them also have junior teams for the boys and young men from twelve to eighteen. The All-Church play-off for the senior league is held in the late summer of each

(Concluded on following page)

Simple summertime meals

FEATURING STAR-KIST TUNA

There's a wonderful new collection of Star-Kist Tuna recipes waiting for you at your grocer's...NOW! Try them! Discover how very easy and economical it is to prepare hearty, nourishing meals...meals rich in protein, vitamins and minerals...when you use Star-Kist Tuna..."America's Best in Flavor Tests!"



16¢ a serving Star-Kist Tuna Crunch Salad

- 1 No. ½ can Star-Kist Tuna
- 4 ½ tbsps. chopped sweet or dill pickle
- 1 ½ tbsps. minced onion
- 1 cup mayonnaise

- 1 ½ tbsps. lemon juice
- 1 ½ cups crisp shredded cabbage
- 1 small bag potato chips, coarsely crushed
- Lettuce - Tomato wedges

Combine tuna, pickle, onion, mayonnaise and lemon juice; chill in covered dish. When ready to serve, add cabbage and toss together. Add part of crushed potato chips; toss. Heap in shallow lettuce-lined salad bowl, sprinkle rest of potato chips on top, and garnish with tomato wedges. Serves six.

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Because of this high Vitamin B-1 content, many doctors recommend Wheat Hearts as baby's first cereal. It is easily digested, helps promote growth, good appetite and digestion. Also recommended for growing children and adults who need the muscle-building proteins, food energy, valuable carbohydrates, iron and phosphorous Wheat Hearts so generously supplies.

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Remember! No other cereal, hot or cold, is richer in natural, nutritious wheat germ than Wheat Hearts.

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Building Faith for the Future

(Concluded from preceding page)

year. Other sports programs include golf, tennis, volleyball, and relay races.

The young women have a fast-growing sports program which provides both inside and outside games and recreation.

Forty years ago next May the Church became a sponsoring institution for the Boy Scout program. The M.I.A. supervises scouting and exploring, and we have nearly eighty-five percent of our boys of Scout age enrolled. We have as many registered Explorers in Salt Lake City as there are in Chicago.

Most of the stakes have summer camps where each girl has the opportunity of spending a week under good supervision.

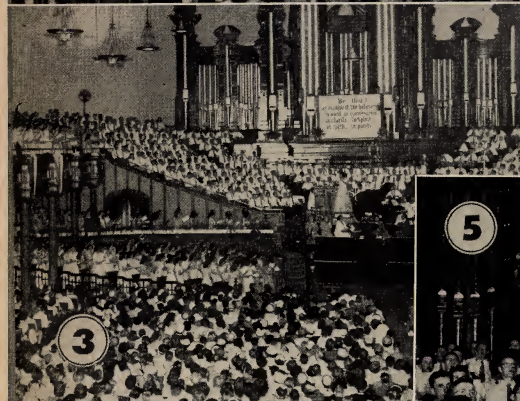
We recommend the reading of good books, and a selected list for each department is spending each year. In addition we have a reading course for all ages. For this coming year it is the gospel according to Matthew.

We love and believe in youth—the sons and daughters of our Father in heaven. Our aim is to cultivate within them faith—faith in God, faith in themselves, faith in the ideals that have made this land great. God bless them as they look to the future.

June Conference in Pictures

The story of the M. I. A. conference in pictures: (1) A scene from the roadshow Thursday evening; (2) the M. I. A. general board members greet the conference attendees at a reception on Temple Square early Friday morning; (3) the music festival Saturday evening filled the Tabernacle to overflowing; (4) Brigham Young and his family are portrayed during the drama festival Thursday evening; (5) more glad young voices are raised in song during the conference; (6) conference-goers receive their programs before entering the Tabernacle; (7) Scouts demonstrate how to make an outdoor shower; (8) Explorer and Scout leaders enjoy dinner between sessions; (9) delegates arrived in Salt Lake City by the trainload for June Conference; (10) the speech festival held Friday evening; and (11) "The dance goes on" at the dance festival in the University of Utah stadium Friday evening.

THE IMPROVEMENT ERA





THE HIGHER HARVESTING

By Ruth Harwood

MAN knows the fertile season of spring
plowing
When the rich Mother Earth is turned
over from her winter sleeping
And the seed miracles of fruition
Are once again entrusted to her keeping.
And man, in partnership with faith
Works through the seasons toward abundant
reaping.

There is also another plowing in our land,
A different soil unto a greater sowing,
The field of human hearts plowed deep with
suffering.

O Sowers of the Seeds of Light, with higher
vision glowing,
Work gloriously through all shadows and
all darkness,
The ultimate sure golden harvest of the
kingdom knowing!

AUTUMN SIGNS

By Grace Barker Wilson

STRANGE are the signs in the sky:
Fingers of drifting white clouds
Patterned by wedges of geese,
Lightly are veiled by the haze
Of Indian Summer's blue smoke.

ZINNIAS

By Helen Harrington

THE BURNING bush may wither and the
phlox
may curl; the larkspur and the four-o'-
clocks
may wilt for water and the pinks may fade
or bend with longing for the cool, dark
shade.

But zinnias thrust their stems through sun
and sand
and waves of heat. Staunch, unperturbed,
they stand
through deluge, wind, and dust's thick,
choking fume
and draw their hardihood from their own
bliss.

They are like ragged remnant colonies
of wiry pioneers, left there to seize
and hold some wilderness. And moss and
weed
cannot displace them till they raise their
seed.

WEALTH

By Gladys Hesser Burnham

THROUGH shining glass the sun discloses,
Bottled beauty, row on row.
Black of cherries, red of berries,
Green of beans, all set just so.

Next will come the apricots,
Orange flame within the jar.
Amber peaches, white of pears,
'Prisoned rainbow from afar.

SYLVAN SOLILOQUY

By Verla R. Hull

I WALK among the wooded heights,
The timbered silhouette,
And hark the cadence of the copse,
A mossy minutel

The choice trees grow together;
They're finer grained and tall.
Close contact with one's neighbor
Proves remunerative to all!

PRAIRIE-BORN

By Elizabeth Reeves Humphreys

TRANSPLANTED to a noise-swept Eastern
city

From quiet open vastness in the West
And alien to sophisticated witty
Gatherings, he felt within his breast
The need for peace that comes from endless
space,
Uncluttered space, where eagles spread
proud wings,
Where he could watch the storm clouds'
thundering chase
And hear the song a desert sparrow brings.

The panorama of the prairie's clouds,
The little whispers of its star-hung night
Were visions that he held in city crowds.
His tendrils fastened round them, closing
tight.

The prairie-born will ever turn his face
Toward sweeping skies and illimitable
space.

AUBADE

By Katherine Fernelius Larsen

MORNING
and a fine note sharpens the blade of
waking;
a bird's tentative whistle whetted thin
on the edge of dawn.

Night—that black pearl—
is dissolved in the bright goblet
raised for earth's drinking.

Morning . . .
and the birds take one by one
new voice in the ringing crystal
of the day.

ISN'T IT NICE?

By Velma Fehling

It's nice to be a mother
When you're young;
Then at your prettiest
The children view you.
Your heart is glad and gay,
Your muscles strong,
And all the boisterous brood
Can't quite subdue you.

And isn't it nice later
To be a grandmother?
To baby-sit, read to the
Youngsters, never fearing
You'll likely spoil them,
Yet happy somehow or other
To leave for the parents this:
Their children's rearing.

SUMMER TELEVISION

By Thelma Ireland

I HAVE a television set,
My window is my screen.
It overlooks my garden, is
A technicolored scene.
I see the wrens' love story there,
A comedy by jays,
An opera by the meadow larks,
And swallows' spring ballets.
The music is by juncos,
Scenes by artist of renown,
Choreography by summer,
And the costumes, fur and down.
There's no time out for commercials,
Which is neither strange nor odd
For they need no advertisement
As the sponsor is our God.

VICTORY

By Eunice J. Miles

TIME after time, his castles fell; yet still,
Day after day, when ruin seemed com-
plete,
He struggled on, building his victory
Out of the crumbled bricks of past defeat.

INES FOR GARDENERS

By Eleanor Alletta Chaffee

GARDENERS are a strange race; looking
humble
On careless knees, they lay a certain hand
Upon the earth's pulse, feeling rich soil
crumble,
Run through the fingers sensitive and
tanned.
No gardener ever hurries; he has learned
Rhythm of time itself, and that the brief
Impetuous haste of mortal man has earned
Him less of dignity than any leaf
Surrendered to the gale. So with some
pride
Gardeners weather storms like mariners
Who know the treachery for what it is,
and ride
Its violence, sensing how the earth's heart
stirs
And turns unharmed beneath. So gardeners
are
Proud in their way, from living on a
star. . . .

SUMMER PARK

By Catherine E. Berry

WE LEFT no mark upon this lane,
No letter carved on any tree;
The wind that whispered by that night
With summer's haunting melody,
Has blown our stumbling, trembling words
Too far for any sure return,
And though the same moon drifts above,
The same stars mistily still burn.
They have forgotten us—and yet
Two others in some distant year
May pause in wonder, finding love,
Just as we did, my dear—my dear.

THE IMPROVEMENT ERA



Honor, Honesty, Integrity

by President David O. McKay

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

"Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him." (Alma 53:20, 21.)

THE ABOVE words from the fifty-third chapter of Alma recall the account of young men who were exceedingly valiant for courage, for strength, and who were true at all times in whatsoever thing they were entrusted. Who were these young men? They were sons of parents who were equally true to every trust. Their parents were converted Lamanites who, when the Spirit of God came upon them, devoted their lives to the service of their fellow men, and in their ministry in the Church covenanted that they would never more take up arms against their brethren. Such was their oath; such was their covenant; and they were true to it even unto death.

One of the most moving accounts in literature is the account of these parents going out to meet enemies who came against them with swords, and sacrificing their lives rather than to uncover the swords they had buried and given their word not to unearth. A thousand of them suffered death rather than violate their covenant. Meeting no resistance, the enemy, being conscience-stricken, stopped the massacre, after a thousand men had proved that they preferred death to the violation of a trust.

I mention this because parenthood has much to do in inculcating courage and trustworthiness in children. The law of cause and effect is working in parenthood as it is in any other law of nature. There is a responsibility upon all,

and especially upon fathers and mothers, to set examples to children and young people worthy of imitation. Parents must be sincere in upholding law and in upholding the priesthood in their homes, that children may see a proper example. Respect for law and order, as charity, begins at home.

Many are familiar with a comment on this fundamental principle by Mr. Roger W. Babson, the great statistician:

"The things which we look upon as of great value: the stocks, bonds, bankbooks, deeds, mortgages, insurance policies, etc., are merely nothing. While fifty-one percent of the people have their eyes on the goal of integrity, our investments are secure; but with fifty-one percent of them headed in the wrong direction, our investments are valueless. So the first fundamental of prosperity is integrity. Without it there is no civilization, there is no peace, there is no security, there is no safety. Mind you, also, that this applies just as much to the man who is working for wages as to the capitalist and every owner of property.

"Integrity, however, applies to many more things than money. Integrity requires the seeking after, as well as the dispensing of, the truth. It was this desire for truth which founded our educational institutions, our sciences and our arts. All the great professions, from medicine to engineering, rest upon this spirit of integrity. Only as they so rest, can they prosper or even survive.

"Integrity is the mother of knowledge. The desire for truth is the basis for all learning, the value of all experience and the reason for all study and investigation. Without integrity as a basis, our entire educational system would fall to the ground; all newspapers and magazines would become sources of great danger, and the publication of books would have to be

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The Editor's Page

THE EDITOR'S PAGE

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suppressed. Our whole civilization rests upon the assumption that people are honest. With this confidence shaken, the structure falls. And it should fall, for unless the truth should be taught, the nation would be much better off without its schools, newspapers, books, and professions. Better have no gun at all, than one aimed at yourself. The cornerstone of prosperity is the stone of integrity."

George Washington, the Father of our country, said:

"I hope I shall always possess firmness and virtue enough to maintain what I consider to be the most enviable of all titles, the character of an honest man."

And from the Doctrine and Covenants:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society. . . .

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people. . . ." (D. & C. 134:1, 3.)

No Latter-day Saint can be true to his country, true to his Church, true to his God, who will violate the laws which relate to the moral welfare and the spiritual advancement of mankind. The Latter-day Saints should uphold the law everywhere. And it is time that all of us—the leaders of this country, the politicians, the statesmen, the leaders in civic affairs in the state and in the cities, as well as parents and private citizens should so speak of and so uphold the constitutional law of the land that there will everywhere be a renewal of respect for it and a revival of the virtues of honor, honesty, and integrity.

All of us should take pride in making *Mormonism* a synonym for trustworthiness, temperance, chastity, honesty, justice. These are fundamental principles of the gospel of Jesus Christ and of the Church of Jesus Christ of Latter-day Saints; and by exemplifying them in our lives we contribute to the transformation of society; we translate our religion into better social conditions and bring salvation and peace to men here and now.

May our Father in heaven guide and protect our young people, and may he bless us as parents, that it may be said of all of us: They are men of truth and soberness—men who are true at all times in whatsoever thing they are entrusted.

MAY GOD'S WORD BE INTERPRETED?

THE MEANING of God's word may never be changed. If interpretations mean a change in meaning, then the word from God may not be interpreted.

There are times when sacred words are no longer applicable to the present day and are therefore suspended from human practice. There are very few such terminations of divine practices in sacred literature. The word of God is usually so stated that it may be applicable at all times in all places and under all circumstances. In the scriptures generally this occurs at the termination of a period easily understood. For example: Animal sacrifice was a part of the Jewish law.¹ With the coming of the greater sacrifice of Jesus the Christ such sacrifice was suspended.²

Likewise, also in the Book of Mormon, the practice of polygamy, then was forbidden by the Lord, "Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none; . . .

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."³

To Joseph Smith, the Prophet, the command was given by the Lord to take plural wives,⁴ yet nearly

by John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

Evidences
AND
Reconciliations
CLXVIII

a half century later the practice was suspended by revelation to Wilford Woodruff.⁵ It is often forgotten that the practices commanded by the Lord may be suspended for longer or shorter intervals by the word of God, but only through direct revelation from God.

The question of interpretation becomes of first importance in the matter of translation from one language to another. The manuscripts from which our present Bible was translated are nearly all in the Hebrew tongue. To make the words of God available to all it became necessary to translate them into the languages of our day. King James' translation of the Bible, the one commonly used by the Church, was made by a large number of scholars especially assigned to do

¹Leviticus, Chapter 1.

²111 Nephi 15:8.

³Jacob 2:27, 30.

⁴Doctrine and Covenants 132:28, 32, 34, 61-62.

⁵*Ibid.*, pp. 256-257.

this work. Such translations must present with fidelity the meaning of the text to be translated. Man has no right to tamper with the meaning of God's word.

Therein rest the many imperfections in the translations of the *Bible* as ordinarily used. The translators not only made a record of the text before them but also, when the meaning seemed doubtful, took the liberty to make it comply with their own individual beliefs. That is the real meaning of the eighth Article of Faith which reads, "We believe the Bible to be the word of God so far as it is translated correctly; we also believe the Book of Mormon to be the word of God." To correct small errors that have crept into the Bible, the Prophet under revelation undertook a revision of the Bible text, usually known as the *Inspired Translation*.

In this respect the Book of Mormon stands practically alone. Joseph Smith under God's inspiration translated and interpreted the meaning of the text on the Nephite plates with great correctness. "... I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion,

and a man would get nearer to God by abiding by its precepts, than by any other book."⁶

There are times, however, when the meaning of the inspired words need clarification. One of the best examples in sacred literature is the statement in the revelation known as the Word of Wisdom that we are to abstain from "hot drinks." Questions were asked concerning the revelation, and in course of time Joseph Smith and Hyrum Smith declared the term "hot drinks" to mean tea and coffee beverages which were freely used by the Saints in those days.

This was an actual interpretation of God's word, necessary in that day because the meaning of the term "hot drinks" was not clearly apparent.

There are other examples of such interpretations. These must be made by competent authority and be accepted by the vote of the Church. Personal interpretations will not do. Interpretations of the words of the Lord may go no farther. Anyone who makes his own particular interpretation of sacred words is taking power unto himself which he does not possess. The word of God must be respected, else we have no certain "fence posts" to guide us in our work.

⁶*History of the Church*, Vol. 4, p. 461.

What "Everyone" Is Doing

RICHARD L. EVANS

ONE of the persistent practices of children—and of others also—is to justify what they want to do by saying that "everyone" is doing it. Parents are familiar with these phrases: "All the others are doing it." "All the other mothers are letting their children do it." "If my friend's mother will let him go, may I go?" Sometimes it becomes quite a conspiracy, as everyone's children accuse everyone's parents of not letting anyone do what "everyone" is doing. Children, it seems, have an inherent mastery of salesmanship and psychology before they know the meaning of the words, and if mothers don't get together, they may be singly persuaded to let their children go places and do things which all of them together wouldn't do if all of them knew what the others were doing. Such things, no doubt, have happened from the immemorable past and will continue to happen into the unforeseeable future so long as children are children and parents are parents. But much deeper in its import than children's persuasion of parents is the prevalent and fallacious

practice of justifying things that shouldn't be done because "everyone" allegedly is doing them. This follows from the insidiously false philosophy that what becomes popular or prevalent in practice becomes right or permissible in principle, that what "everyone" is said to be doing must be all right for everyone to do. The ultimate implication is that if everyone is cheating, if everyone is lying, it is all right to cheat and lie; if everyone is immoral, it is all right to be immoral; if everyone is lazy, if everyone is unwilling to work, if everyone has his hand out for something unearned, it is all right to reach for what is unearned; if everyone is untrue to trust, it is all right to be untrue to trust. If prevalent malpractice were to become the criterion of moral right or wrong, we should be lost, as others have been lost before us. History starkly records that there have been individuals and empires, societies and civilizations whose sad swan song could well have been, and, indeed was, that "Everyone is doing it." The whole matter could be substantially summed up by saying that if this false philosophy were permitted to prevail, soon everyone would be doing what no one should do, and we should be far along the road to ruin.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, MAY 25, 1952
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Address delivered Sunday afternoon, June 15, 1952, at the general session of the M.I.A. Conference held in the Salt Lake Tabernacle, with a post scriptum written at the request of editors of THE IMPROVEMENT ERA.

MY BROTHERS AND SISTERS: It seems that I only just now sat down from talking to you this morning. I humbly pray, for I know my own limitations, in part at least, that the Lord will help me in what I shall say to you today, that it will give some of us courage, a little more, and a little more resolve, a little more determination to live the gospel, and to that end I trust that I may have the aid of your faith and prayers.

I am going to depart a little from more or less the theme of this great conference.

I know something of the anxiety, the uncertainty, which afflict the youth of today, in our Church and out of our Church. I know that you wonder whether, indeed many believe you are living in a changing world. Some of you seem to feel that after all, all that has gone before is bad, or has been unfruitful, and you need to strike out on new lines. Yet I say to you that we are the beneficiaries of all the good that has gone before.

Some of you are greatly disturbed, and I do not blame you, over the fact that at least two years of your lives are to be taken out in army service. And some seem to think that the loss of those two years makes it hardly worth while to plan for the future.

As I reduce it down, those two years of army service are about the only difference between you and the rest of us. And not by way of exam-

ple, but maybe it will encourage some to believe that those two years are not fatal, I might say to you that I did not get my college degree until I was twenty-seven years old, and I did not get my professional degree until I was thirty-five. Now you boys, do not get discouraged. There is a lot of time between eighteen and nineteen and thirty-five.

One of the things that I should like to urge upon you was spoken about this morning by Brother Richard L. Evans in his broadcast. He spoke of "don't get sorry for yourselves." I will put it, "don't pity yourselves." The moment that a man begins to pity himself he loses stamina, he loses will power, he loses initiative; and unless he can master his self-pity, he is on the road and far along the road to a life failure.

Boys, young boys, do not think that there is no hope because you have to spend two years in the army. I would not want to spend two years in the army. My ancestry is Quaker, and I am coming to believe that there is heredity in ideas, and concepts, as well as in our physical being. So I loathe war, and all that goes with it.

So I speak to you young people as I do, to young men particularly, but it affects the young girls also, not because I like the idea of your spending two years in the army, but because I do not want you to give up, to cast everything overboard, just because two years is going out of your lives.

When you get fifty, if you work hard, you will probably forget that you lost these two years. And furthermore, if you go into the army, if you live your standards and if you retain

your testimony of the gospel, you will come out of the army, because of the temptations which it throws around you and which you resist, far stronger than you ever would have been without that experience. Yet for the sake of that strength, personally, I would not toss you into that burning caldron of war, with its hate, vulgarity, unchastity.

But I want to say something about the fact that there are a lot of things that are unchangeable in this changing world. The great fundamentals of life and of living have not changed. The laws of nature, they are still as they were. We are discovering a few things, we take great pride in our great achievements in the material world, and deservedly so.

But gravity still operates, as every poor pilot knows who, for some reason or other, loses control of his plane. Gravity is still here, so are all the other laws of nature that we know about. They are all here. We have summer and winter, we have heat and cold, we get hungry, we get thirsty; these things are as they were from the beginning of time. Furthermore, have you noticed that any of the bad things of men have passed? Have you noticed that the evil one has lost any of his power? He is the same old Satan that he always has been, trying to lead men down, destroy them. There is nothing new in that. He has been at it since Adam fell. There is nothing new in error.

And on the other hand, take the great traits of character. They are just as prevalent today as they ever were. Men are still honest, honesty is still with us, men and women are still virtuous, they are still trying to serve the Lord, they still have patience, kindness, forbearance, charity, all these things, existing from the beginning, are with us today. So with every good, every truth that we have known.

Do not look at the ills of life, look at the blessings that you have. "Count your many blessings, count them one by one," as we all have sung in our Sunday School.

We still love. Unfortunately, we still hate. We can still build our homes. Whether or not we have a happy home is wholly for our determination, and it calls for the full exercise of all the Christian virtues, to build a happy home. But that is just as accessible to you today as it was a thousand years ago, or a

Two Years in the Service Can Be PROFITABLE

by J. Reuben Clark Jr.

SECOND COUNSELOR IN THE FIRST PRESIDENCY



hundred years ago, or fifty years ago. None of the blessings of the home life have been taken from you. The world has not changed. The Christian home, with its divine-like mother love is still available to you.

I was interested to hear a young man who has recently returned from the front in Korea, where he spent many months on the firing line—this was brought to my mind by this pageant we saw of the young couple at the temple gate—say, “You know, when we could get together out there, and held our little meetings, the thing that we talked about was temple marriage. When it came my turn to talk, that is what I talked about.”

Temple marriage, the union of man and woman, husband and wife, for time and for all eternity, with all the blessings that such marriage brings—that is as accessible to us today as it ever was in our time. The world has not changed. We are still moving forward in the same way.

When it comes to our faith, our religious beliefs, they are just as available to us as they ever were. We can still and must still believe in the

restoration of the gospel, the restoration of the priesthood; we must still believe all the commandments that have been given, and we must try to live them. There has been no change there.

Let us not look at the few things that have altered a bit, and forget the many things which are the foundation and the fundamentals of our life, which are here present with us today just as much as they ever have been.

And I come back to the young boys,—please do not think that the taking out of two years of your lives for army service, if you keep your standards, and live the principles of the gospel, will have any really serious effect upon your future. There is still plenty of time, plenty of time. Oh, yes, you might get along a little faster, maybe, if you had not been in the army.

There are so many *ifs* in the progress of an individual through life, that it is very difficult, indeed impossible to tell which one of them amounts to very much. But I am sure I am safe in promising every young man who loses this two years

of his life, as he thinks, that if he will go through with them, as I have said before, living the principles of the gospel, being clean, honest, chaste, he will never miss those two years twenty years from now and will be stronger because of them.

Now the burden of what I want to say to you today is, look to your blessings, count them, do not worry about your ills, forget them, and the Lord will bless you.

And you teachers, you who teach, encourage, build up, try to get your young people to see that everything depends upon them, each of them individually, so far as he is individually concerned. Try to get them to see that if they are to be saved, they must save themselves. Their parents cannot do it; you cannot do it.

And the way to do this is to get to them an understanding of the gospel, get to them testimonies of the gospel, so that they will insist to themselves on their own obedience to the principles thereof.

Sister Jessie Evans Smith sings a

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LEVI EDGAR



President and Sister Young spend most of their free evenings at home in their library-living room.



President Young confers on worldwide mission problems with the members of the First Council of the Seventy. They are front row, left to right, Richard L. Evans, President Young, Antoine R. Ivins; back row, left to right, S. Dilworth Young, Oscar A. Kirkham, Bruce R. McConkie, and Milton R. Hunter.



The Salt Lake City Council of Jews, Catholics and Protestants, of which President Young is a member, holds meetings in Brother Young's office. Here he is shown with (left to right) Rabbi Adolph H. Fink of the B'nai Israel Temple, and Reverend W. F. Bulkley and Bishop Stephen Cutler Clark (deceased) of the Episcopal Church.



President Levi Edgar Young. The photograph was taken about 1940 when he was president of the New England States Mission.



President Young inspects one of his many rare books. His library contains upwards of five thousand volumes.

YOUNG—SENIOR PRESIDENT

First Council Of The Seventy

by G. Homer Durham

CONTRIBUTING EDITOR
AND HEAD OF POLITICAL SCIENCE DEPARTMENT, UNIVERSITY OF UTAH

LEVI EDGAR YOUNG, senior president of the First Council of the Seventy, is a true disciple of the Lord, a neighbor in every meaning of the word, and a servant, conscientiously devoted to the sacred office he bears.

In an age in which mankind evinces a tendency to fall into extremes, President Young is a living reminder that the destiny of God and man, religious and practical affairs, theological discourse and humanistic learning, are inextricably bound together. To enter his home, his office, or merely to stand in his presence is to feel his serenity of spirit—a serenity that is the result of simple, direct faith in God combined with a deep and cultivated outlook, indicative of Matthew Arnold's injunction that we should see life "steadily, and see it whole." He has a passion for human detail within this perspective. But although patient and kind, he entertains little respect for trivial matters or things that fall short of human dignity when there is such little time granted men in this probation in which to plumb the fundamental issues.

President Young purposefully selected the broad field of history for study and reflection, particularly in its great cultural settings—perhaps the most difficult of all fields because of the wide variety and complexity of the subject matter. And yet, the demand and urgency for generalization here is of equal, if not greater significance, for the welfare of mankind, than the generalizations of natural science. Not every modern historian has the wisdom to reconcile science with religion. But President Young's life, in large sense, has been a symphonic effort to unify the streams—in the interests of the pure gospel of Jesus Christ, that its chances of acceptance by suffering humanity might be enhanced thereby. To exemplify, or even to make the effort to exemplify, the combined end-products of the university idea and the Church of Jesus Christ as ideal institutions is no mean task. Those who would understand President Young had better attempt to understand this noble, lifelong effort. Man does not live by bread alone.

Such an effort and such a life do

not emerge by accident. Elder Joseph Young, his grandfather and a brother of the Prophet Brigham, was a Methodist minister; later, Senior President of the First Council of the Seventy, an office held by his son, Dr. Seymour B. Young, and in turn, by his grandson, Levi Edgar. To Joseph Young, in a revival meeting one day came his brother, Brigham, saying: "Come, Joseph, *I have found the word of God.*"

The Young brothers, five of them, went to Kirtland and found the Prophet of the new dispensation, Joseph Smith. Grandfather Joseph Young nurtured the spirit of education, as did Brigham. His proposed library for the great Seventy's Hall of Science, although never completed, remains an inspiration in the Church to this day. Levi's father, Dr. Seymour B. Young, was graduated, third in his class, in medicine at New York, and was awarded the Valentine Mott Memorial Medal for skill in surgery in the Empire State in 1874.

A few years ago, Julian Street, the celebrated American journalist, tells of a visit to Salt Lake City in his book entitled *Abroad at Home*. He was escorted about the city and during his sightseeing, he asked to meet a typical Latter-day Saint family and to be in a Latter-day Saint home. He was taken by President Young to the home of his parents, Dr. Seymour B. and Sister Young. During his visit, he had a conversation with them, and saw the beautiful rooms of the old home. Impressed as he was, he wrote a description of his experience which he had with this interesting family group. Mr. Street wrote:

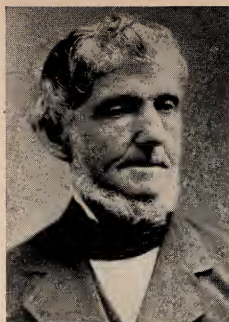
Mr. Young, more than eighty years of age, was a professional man with a degree from a large eastern university. He was a gentleman of the old school, very fine, dignified, and gracious, and there was an air about him which somehow made me

think of a sturdy, straight old tree. As for his wife, she was one of the most adorable old ladies I have ever met.

Very simply, she told me of the early days. Her parents had been well-to-do Pennsylvania Dutch, and had left a prosperous home in the East and come out to the West, not to better themselves, but because of their religion. She herself was born in 1847, in a prairie schooner on the banks of the Missouri River, and in that vehicle she was carried across the plains and through the passes to where Salt Lake City was then in the first year of its settlement. Some families were living in tents, but log cabins were springing up. Fancy the fascination that there was in hearing that old lady tell, in her simple way, the story of the early Mormon settlement. For all her gentleness and the low voice in which she spoke, the tale was an epic in which she herself had figured. She was a pioneer herself. How much she had seen, how much she had endured, how much she had known of happiness and sorrow! And now in her old age, she had a nature like a distillation made of everything there is in life. I did not wish to leave the house, and when I did, and when she said she hoped I would come again, I was conscious of a lump in my throat. That kind of lump which, once in a long time, will rise up in one's throat when one sees a very lovely, very happy child.

As a boy, Levi Edgar Young possessed the characteristics which are so fully portrayed in his manhood: sincerity, simplicity, and sympathy with a fine sense of humor. His love of books was a very early passion of his life, but the beauty of nature and his natural talent for living kept his reading from making him one-sided. He has never lost sight of humanity. His motto today is, "Don't look back in the hope of gaining complacent self-respect from the road you have traversed." He never knows how to refuse a kindly act no matter what the cost to himself. He has great ideals, among them the beautiful lines from Micah: "... to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:8.)

(Continued on following page)



President Joseph Young, grandfather of Levi Edgar, who was senior president of the Council of the Seventy from the days of Kirtland.



Ann Elizabeth Riter Young, mother of President Young, and daughter of Levi Evans Riter and Rebecca Dilworth.



Dr. Seymour B. Young, father of President Young, who for many years was also Senior President of the First Council of the Seventy.



Levi Edgar at the age of five.

LEVI EDGAR YOUNG

(Continued from preceding page)

An early love for the scriptures and for the classics was engendered in Levi Edgar Young, fourth in his father's family of twelve children. With delight, President Young recalls his early study of Latin, inspired by his father's love of reading Caesar's *Commentaries*. A lifelong devotion to the pioneer American university west of the Missouri, the University of Utah, also found early inspiration in the fact that Seymour B. Young, as a lad of thirteen, attended the early sessions of the then "University of Deseret" in 1850.

Levi Edgar Young was born at Salt Lake City, February 2, 1874, the son of Seymour B. and Ann Elizabeth Riter Young. His mother was the daughter of Levi Evans Riter and Rebecca Dilworth, the latter a sister of Mary Jane Dilworth, celebrated as Utah's first schoolteacher. The son, destined to extend the family tradition of leadership among the seventy into the third generation, was a child of promise. He was graduated from the University of Utah in 1895, and immediately upon graduation, began a career as professional scholar and teacher. First came a year of teaching at the Lowell School in Salt Lake City, 1895-96; then two years as professor of English at the L. D. S. University.

In 1898 he entered Harvard University, and there followed a glorious season of study under three of the titans of American historical scholarship: Albert Bushnell Hart, Edward

Channing, and Ephraim Emerton. Also, at Harvard, the young Latter-day Saint scholar came under the stimulating influence of one of the all-time American academic great men, Professor William James. James paid the Utahn the singular honor of inviting him to his seminar, to address the group on Mormonism. The great psychologist introduced him as "a friend" and as a "close relative of Brigham Young." Following a forty-minute presentation, Professor James and the Harvard graduate students kept the young man busy for nearly two hours, answering questions.

Upon returning to Salt Lake City in 1899, President Young was appointed assistant in the department of history at the University of Utah. Thus began an association, extending over forty years, of professional service at his state university, and he has continued this service since his retirement as head of the department of history and political science in 1939.

Meantime, the young man's life had been filled with busy Church activity. On June 18, 1897, he was ordained to the office of seventy under the hands of his father, President Seymour B. Young. After two years at the University, in 1901, he was called to the German Mission, laboring in Dresden and Leipzig for that year.

In December 1901, President Francis M. Lyman, presiding officer of the European Mission, called a

great missionary conference in Berlin. As a consequence, in June 1902, Elder Levi Edgar Young was called to serve as president of the Swiss Mission for the Church, with headquarters at Zurich, Switzerland. The mission area embraced the south of France and northern Italy in addition to Switzerland and Austria. Here, one of the youngest mission presidents of the restoration era, he conducted the affairs of the organized branches of the Church, including the activities of a contingency of missionaries, sixty or more in the field from time to time. It is of more than passing interest to recall that Elder Albert E. Bowen of the Council of the Twelve, and the Honorable Charles R. Mabey, former governor of the state of Utah, served as missionaries with President Young, the former as mission secretary.

Seizing an opportunity afforded by the fact that Mr. Hayden Coffin of the Players' Club, London, had been a guest and friend of Dr. Seymour B. Young in Salt Lake City, President Young made an appearance before that interesting and distinguished group, during his mission days in Europe, addressing them on the subject of "The Salt Lake Theatre." Here he met the great Shakespearean artist, Sir Henry Irving, and Cyril Maude, with other great artists, who became lifelong friends and were often to visit in the Young home at 555 East South Temple Street, Salt Lake City.

To mention the Levi Edgar Young home is to capture for our record a signal event and influence of his life. Returning from his mission in 1904,

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Levi Edgar Young about 1898, when he was a teacher at the L. D. S. University.



Valeria Brinton Young, wife of President Young, at play with two of their daughters.



President and Sister Young's three daughters in their early childhood; left to right, Harriet, Jane, and Eleanor.

he resumed his work in the department of history at the University. June 12, 1907, he married Valeria Brinton. Sister Young has richly complemented her husband's talents and has made the Young home a place of serene and lovely memory to all who have crossed its threshold. In the home are refinement, culture, and exquisite taste, coupled with a gracious simplicity and manner of putting all comers at their ease, rich or poor, great or small. The Youngs have three lovely daughters, Harriet (Mrs. Mitchell Kline of Bluemont, Virginia), Jane Seymour (Mrs. Rulon Wells Rawson of New York City), and Eleanor (Mrs. Harris O. Van Orden of Smithfield, Utah).

A life devoted to education and to Church service cannot be dissected into its component parts; all are part of the whole. Nevertheless, certain things are expected of college professors—such as answering unending calls for talks and appearances from clubs, women's circles, groups of all sorts, with little thought or concern on the part of the group for the time, labor, and routine sacrifices placed upon the speaker. The same types of demands are made upon the General Authorities of the Church. When the two roles converge, as in the experience of President Young, only those who have had to meet this sort of demand can appreciate the strain imposed.

In addition to this busy routine, his daily lot beyond regular work, President Young has found time and means during his service to the University of Utah to entertain—on be-

half of both church, state, and the Utah community—numerous persons who have visited Salt Lake City. During much of this time, from 1922 to 1934, he was president of the Temple Square Mission and directly in charge of the Bureau of Information and its museum, which he treasured with discriminating care. Thus, the scores of distinguished persons who annually came to Utah on behalf of university functions, plus the untold thousands who sought out Temple Square as a tourist's mecca, combined to make the Young household, or wherever the head of the house happened to be, a veritable beehive of activity.

A splendid article, "The Ancient Inhabitants of Utah," volume XXVII of *Art and Archaeology*, (March 1929) beautifully illustrated, is among the testaments of this effort. In 1938 the Royal Anthropological Institute of Great Britain released and published Warren Dawson's researches into mummification in America, studying its relationship with mummification in the eighteenth and twenty-first Egyptian dynasties. In the article, President Young is extensively quoted. In 1931 President Young was honored with an invitation to serve on the advisory committee of the Exposition of Indian Tribal Arts, held in New York City, and in 1926 he was recommended for election to the Royal Society of Edinburgh, an honor generally reserved to workers in natural science. He is serving on the national advisory council of the American-Christian Palestine Committee, and he has given years of service to the Salt

Lake council of religious groups. Twice he has served as president of the latter. Constantly he insists on the promotion of "goodwill toward men" through that group, which, in an earlier day in Utah history, occasioned some bitterness for our people, albeit the majority group.

In addition to what has already been said in this short space, the following deserves attention in connection with his university service. Through his knowing efforts, appreciating the ultimate historical values, the knowledge of the first site of the university in its 1850 home has been preserved and, because of President Young's long and painstaking efforts, preserved in the artistic handiwork of Mahonri Young. The John R. Park Memorial Building, known to thousands of alumni, was dedicated by his father, President Seymour B. Young; and Kingsbury Hall, now the cultural home of thousands, was dedicated by President Levi Edgar Young.

Such events are the spiritual framework, one might say, of the daily grind that goes on inside the structure to prepare youth for the tasks of life. To fulfil the latter, books are required. Joseph Smith sent Oliver Cowdery to New York City for a wagonload of books. It was a great day in Kirtland, Ohio (as recorded in the Prophet's journal), when those books arrived to effectuate the School of the Prophets! Brigham Young sent Dr. J. M. Bernhisel east in 1850 on a similar mission. The latter wrote to the authors, editors, and publishers of the United

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"...Be Thou an Example of the Believers..."

by Emily H. Bennett

FIRST COUNSELOR IN THE PRESIDENCY,
YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

FOR THE tens of thousands of leaders who attended this year, June conference began officially on Friday, June 13, but for the general boards busily perfecting arrangements, June conference began at the Sunday checking meeting of June 8. So it was with themes and slogans—there was more than met the eye. For the many who attended the Friday morning session, the M. I. A. theme of the year stood revealed: "... be thou an example of the believers. . . ." The gay, conference slogan, "The feeling is mutual," was written on every page of the conference program. But to the general boards, humble under the tremendous physical and spiritual load of preparation and presentation, the conference theme was a very simple one—"Without the help of my Father in heaven I am nothing."

This theme developed unmistakably as the weeks went by, when Brother LaMont Richards in the last general board meeting preceding June conference quoted from Wordsworth, saying that what we needed was "Humble dependence on God and manly reliance on self." At the final checking meeting, both President Bertha S. Reeder of the Y. W. M. I. A. and Superintendent Elbert R. Curtis of the Y. M. M. I. A. complimented the boards on their earnest, prayerful, and diligent preparations, and then said that we would be blessed in our efforts, that June conference was in the hands of our Heavenly Father. Finally at the 7:30 a.m. prayer meeting held in the joint board room, pre-

ceding the reception on the tabernacle grounds, both Second Assistant Superintendent David S. King and our adviser, Elder Mark E. Petersen of the Council of the Twelve, quoted the scriptures, all adding up to the thought that "without the help of God we are nothing," the great theme of the convention—the great theme of humility and faith was in every heart.

Certainly the blessings of humility as well as of preparation were apparent at June conference. The sweet, calm, peaceful spirit of our Heavenly Father was poured out upon the assembled groups both in general meetings and in department sessions. The good human feeling of brotherly love and fellowship prevailed, and much practical good developed. We all felt blessed and mutually benefited, and, as many observed, even the weather was cooperative. We give thanks to our Creator.

As long as there ever have been or ever will be June conference festivals, these must rightfully attract tremendous attention. They are often the culmination of the year's work in activities—dance, music, speech, drama. Sometimes they are glimpses into the future, the planned stake festivals of the coming year. This last was true of the speech festival this June. But even these glorious and thrilling festivals were not everything. General meetings packed with thoughtful presentations as well as the inspired messages of General Authorities were our portion. Department sessions—

practical as bread and butter, yet with vision as lofty as the skies—were held. Breakfasts, lunches, suppers, all filled the days and the inner man with ideas as well as food. Let's review them chronologically.

Even before Friday the 13th, and listed as pre-conference affairs, there were three significant events. Wednesday at the Tracy Wigwam in Mill Creek Canyon, the camping institute began with registration and a flag-raising ceremony. Good food, some of it via pit cookery, shared honors with general program and group work in camp cooking, hiking, safety, administration, storytelling, dancing on the green, and other events. The camp institute registered 400.

Thursday the sports program was demonstrated at Jordan Park with 450 participating. Again groups were shown pre-party games as well as the relays and ball games and rhythm games, which add so much to the fun of Mutual outdoor groups. Lunch was followed by a fashion show which portrayed beautiful but modest outdoor and sport costumes as well as party and dance clothes. The afternoon was devoted to handicraft instruction.

Thursday evening two performances, at 5:30 and 8:30, of the drama festival were held at Kingsbury Hall on the University of Utah campus. Two original roadshow acts portraying Church lore, an original one-act play, "Something to Crow About," written by Luacine Clark Fox, and a fireside drama, "The Refugee," by

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Herbert Rona, read in the modern, highly interesting fashion of today—all originals—were presented.

This was all before Friday. June conference opened officially with big banners at the reception on Friday morning at 8:00 a.m. on Temple Square. What a delight the reception was! Pretty girls in green and gold distributed programs, upstanding Scouts directed the way. Delegates in droves with amusing, clever, and highly original badges designating their areas and stakes came down the line. The good warm sun told us it was June, really June, as we clasped the friendly hands of M. I. A. workers from Florida and California, from Hawaii and Canada, from Mexico, from Seattle, New York, Chicago, and Columbia, and everywhere in between—thousands and thousands of good, faithful, hard-working, brotherly hands.

And then the opening meeting at 9:30. There was a cablegram from President David O. McKay: "Greetings to M. I. A. workers. May practical instruction, good fellowship, and divine inspiration characterize your conference. Sincerely, David O. McKay." The wire was sent from Holland where President and Mrs. McKay were at the time on the first leg of their summer tour of Europe.

The greetings of Sister Reeder and Brother Curtis: Sister Reeder spoke of her love for and gratitude to our advisers and to the workers in the field, and to Sister (Lucy) Cannon who had called her to wish her well on the early morning of June 13. Sister Reeder made an especial plea for loyalty to the Church and to the General Authorities—for exemplary lives and attendance at sacrament meeting.

Elder Curtis spoke of his great gratitude for the blessings of the gospel and for those of his calling. He spoke of his love for his associates and for the desire in his heart that everything done in the M. I. A. should be on a plane of high spiritual excellence. His closing plea was "Be ye perfect."

The moving presentation of the theme: "... be thou an example of the believers, in word, in conversation, in charity, in spirit, in truth, and in purity." (1 Timothy 4:12.) Who will ever forget Gordon Owen's fine voice—his ease and command? Who will forget the young boy—an example, himself, of questioning,

eager youth, or the voice of Paul, or of those who walked through the scriptural lines?

The theme presentation was followed by the conversational, "What Makes the Difference," in which the two general Y. W. M. I. A. counselors and the general Y. M. M. I. A. assistants discussed the differences between excellence and mediocrity in programs, activities, wards, leaders—aided by the spirited examples presented by representatives from the achievement programs in tableaux as background.

Following congregational singing, the session was fittingly concluded by a strong and timely address of President Stephen L. Richards on "gambling," in which the plea was made that we practise and teach the value of honor and work instead of chance as a means of getting ahead.

The traditional superintendents' and presidents' luncheon followed at the Hotel Utah. The theme of this delightful occasion was the year-round program—both food and skit which was presented by young people of the M. I. A. emphasized the fact that "Every month is Mutual month, and Mutual is for you."

The afternoon session featured a question box which made a valiant attempt to answer the many questions which pour into the M. I. A. offices weekly. It also honored Sister Ruth May Fox now past ninety-eight years and still actively interested in M. I. A. Sister Fox's new song with music by Crawford Gates, "In Triumph We Shall Sing" was sung by one of the many guest choruses, and Sister Fox was presented a service pin of forty-two years' devotion to the M. I. A. by Sister Reeder, as well as a bouquet of red roses from Sister Ruth Funk, chairman of the music committee for the Y. W. M. I. A. The afternoon concluded with the inspirational words of Elders Marion G. Romney and Mark E. Petersen—one of the advisers to the M. I. A. Elder Romney spoke of the need of training and working at anything which we hope to do well. He said that Mutual must do something for the participants which is done in no other recreational activity anywhere in the world. "The objectives which justify our program are as far above the sordid, money-making objectives of commercial recreation as the heavens are above the earth." He spoke of the necessity of perfecting our per-

formances but also of giving opportunity to many young people: "If the leaders of our Church recreational activities do not pay attention to and encourage and develop the less proficient, who will?" He defined spiritualized recreation as that which motivated to activity every teen-age member of the Church. He said that in order to have spiritualized recreation it must be dominated and controlled by men and women who radiate the gospel through study and good lives.

Elder Petersen spoke of the main purpose of the M. I. A. to make better Latter-day Saints out of its members. He spoke of the book of Matthew, the reading course this year, and its admonition, "Be ye perfect." He admonished everyone to study the scriptures and to encourage youth to the study and the memorization of the scriptures. He pointed out that Matthew gives us knowledge of the Savior, of Satan, of the Golden Rule, of the purpose of life, and of the way to salvation. He urged everyone to help implant testimonies in the hearts of youth.

The late afternoon on Friday was busy with continuous and even overlapping meetings and events. L. D. S. institute directors and student leaders met with the M. I. A. education and correlation committee. The music festival held its first general rehearsal. The Golden Gleaner "Jubilee in June" met for a program in the Union Building and supper on the lawn at the University of Utah campus. Elder Harold B. Lee capped the program with a talk which fitted into the theme of the evening "The House that Jill Built." He dwelt on the spiritual phases of building and establishing a home. He also "pinned" his wife, Sister Fern Tanner Lee, who was awarded an Honorary Golden Gleaner certificate and pin for her outstanding and unselfish service to the young women of the Church.

The speech festival was in full flower soon after 5:30 p.m. at the Kingsbury Hall where the theme "America United To Sing Together, To Work Together, and To Pray Together" was magnificently handled by the four young speakers Albert M. Sconberg, Sandra Parker, Keith Romney, Hal Eyring, and by the Sacre Dulce Chorus under the direction of Verdon Thurgood. "This is America" a declaration of faith—beautifully

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Conversion of a Norwegian Sea Captain

by James Young McGregor

ON NEW YEAR'S DAY of 1948, the *Hinden*, an eighty-foot fishing boat, stood at anchor off the shores of Brazil. Aboard was a crew of six men besides the captain and his family. They spent the day fishing, and a few days later the small but powerful boat pulled into the port of Montevideo, Uruguay. The trip from Norway had been a long, hard one, and they were all tired, but they were happy because of their hopes for the future.

Before leaving Norway, the captain had signed a contract with a Uruguayan fish company for the *Hinden* to fish off the shores of Uruguay. Upon their arrival, all seemed well, except that there was no money to pay the crew. This, however, was not of too great concern to the captain, for he expected to take enough fish in the next few days to meet his immediate expenses.

Captain Lien was a very intelligent and well-educated man. He was large, standing six feet two inches, and weighing two hundred pounds, and his attitude was one of cheerfulness and optimism, so that he was an outstanding individual who impressed favorably almost everyone he met. He had been educated in the best navigation school in Norway and spoke five languages fluently. He had sailed the seven seas and knew the customs and ways of the world. From his childhood he had been taught by his parents to study the scriptures and to learn of Christ and

his teachings. He felt the need of finding the truth, so he continually searched for it.

After conversing with the Uruguayan officials through an interpreter, he found that the fishing contract he had signed in Norway was void. This left him no way of meeting his expenses which were mounting daily. In an attempt to gain some sort of financial security, he signed a contract with another company to fish for sharks. His worries would have been over had not this company failed in business so that they were unable to meet the contract, and the captain was again unable to pay his crew. Because of political influence and an interest in gaining possession of the fishing boat, the crew was encouraged to declare bankruptcy against the captain. According to the law in Uruguay, a person who is bankrupt must go to jail until his affairs are settled, so after sending his family back to Norway, Captain Lien was taken to the jail in Rocha. At this time he had only two friends left in the country—his mechanic, and an English schoolteacher.

During his days of distress in prison, the captain asked that the priests visit him to give him solace, but they never came. His friend, the schoolteacher, knew of the Latter-day Saint missionaries and their good works in that city, so he called on the elders and asked them to visit Captain Lien. With their first visit, the two elders rejoiced because of the captain's hum-

ble spirit and his interest in the gospel. An all-out effort was made to help him and to teach the gospel to a friend and brother in distress. With each visit his knowledge and spirit were visibly improved. He was greatly interested in the Book of Mormon. When he finished reading it, he received a testimony of its truthfulness.

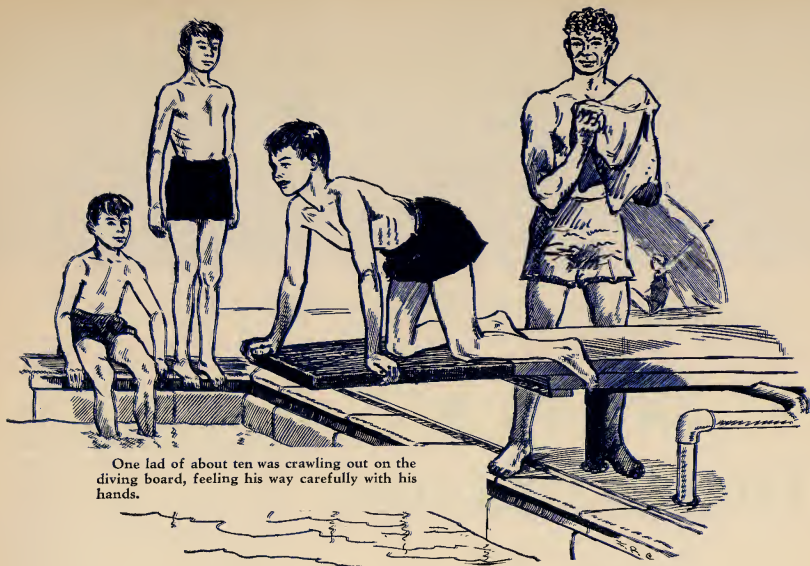
With a bail of five thousand pesos raised by his friend the schoolteacher, he was released, and according to previous agreement, went to live in the branch with the elders. There he occupied himself by studying the gospel and working on a welfare project, and he was of great assistance in getting the Church welfare plan started in that country.

While studying genealogy, he remembered the time in Norway when he had been in a good position financially and had hired an old woman to help him trace his line of ancestry. Now realizing the importance of such work, he found the names and information he had collected in the bottom of his trunk and spent a busy week transferring the material to his Book of Remembrance. When he finished, ninety-three family groups were filled, and about three hundred years of his ancestors' names were ready for ordinance work.

Soon after this, he was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.



Norwegian fishermen after bringing in the catch



One lad of about ten was crawling out on the diving board, feeling his way carefully with his hands.

BLESSED ARE THEY

by Amy Hillyard Jensen

THERE were hundreds of people laughing and chatting around the pool in the California sunshine, and I couldn't help wondering how many of them were as discouraged and unhappy as I. For the second time in less than a decade, war had engulfed my generation. For a second time I had become a service wife, and the future seemed dark and impenetrable.

The children, at least, were care-free. Even now, one lad of about ten was crawling out on the diving board, feeling his way carefully with his hands. I lay idly watching as he reached the end of the board and slowly stood up. He turned his face toward the edge of the pool and seemed to smile at a man sitting there alone.

"Here I go, Daddy," he called. Then he jumped—but not before I had seen his eyes, sightless and staring.

I sat up in amazement and saw him

come, laughing and sputtering, to the surface. Without hesitation, he struck out for the side of the tank, his movements swift and sure.

When he could grasp the tile edge, he pulled his way along it, making a little clucking noise, barely audible. Once some other swimmers blocked his way, but he was aware of them even before I could call out in warning.

Why, it's like radar, I realized. Somehow, the little sounds he made helped him judge the distance from an intended goal and warned him of obstacles in his path.

As I watched in wonderment, his hands found the steps at the end of the pool. He pulled himself up out of the water and sat to rest a moment with his feet dangling. Then, still sitting, he sidled along the breadth of the tank until he was at the diving board again.

Once more I saw him inch his way along the board and was moved

by his courage. It was enough for other youngsters to dare the icy plunge with their eyes wide open, calculating the exact instance to brace themselves for the shock of it. Yet this small blind boy relied only on the eyes of his spirit, so great was his faith.

And this, I knew, was the answer—faith: faith in himself and his ability to overcome each obstacle as it arose; faith in his primitive radar, which like the whisperings of his guardian angel, gave him guidance and support; faith in his father who, though silent, was ever vigilant, ready to help him when danger threatened. I felt shamed and humbled by this child of ten who, in a world that had dealt with him so harshly, still felt that the world is good.

Something stirred within me then—a memory, a truth once loved and cherished. It was something Jesus had said once to someone like me; something Jesus said to the doubting Thomas. Gradually, the words, long buried in doubt and fear, were reborn in my heart, and with them, the sweet warm comfort of faith:

"... blessed are they that have not seen, and yet have believed." (John 20:29.)



—Photograph by Paul E. Norine

Artist J. B. Fairbanks' mural depicting the scene of the first irrigation in America by Anglo-Saxons—the damming of City Creek by the Mormon Pioneers July 23, 1847.

The Story of FEDERAL IRRIGATION

by Dr. John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

IRRIGATION is an age-old art. Its beginnings are lost in forgotten history. When the early peoples of whom we have records found themselves in countries of low rainfall, they soon learned that by the artificial application of water, that is, irrigation, they could make these dry lands yield abundantly, often more abundantly than land depending on irregular rainfall.

However, modern civilization grew up in countries of some rainfall, not on desert lands. True, some irrigation was there practised, as in France, Spain, Italy, Egypt, Palestine, and other countries.

The art was largely forgotten by the people of Europe.

When the Mormon Pioneers of July 24, 1847 reached the valleys of the Rocky Mountains, they found themselves in a country of low rainfall. Without any real knowledge of irrigation, but as any intelligent people might know, they realized that irrigation would increase yields of crops on arid or semi-arid lands. They therefore set to work to practise irrigation.

They first laid simple diversion dams across the small streams of

the Great Basin and set up rules and regulations for the use of water under civilized conditions. In fact, the great credit given to the Mormon Pioneers is not that they began irrigation in the Far West of America but that they learned to practise it successfully on a community scale.

As the years went by and the population increased, it became more and more evident that the water flowing from the mountains should be impounded to be used more effectively than was possible with the simple diversion streams of the early days. To build such dams and reservoirs required money, much more than the pioneers had. The matter was discussed long and loud, at first in Utah among the Mormon people and then among all settlers and believers in the West. An Irrigation Congress was founded which met annually and out of which the leadership of the thinking people of the West and of many of the East discussed the possibilities of transforming the western deserts into fields of ripening grain.

At last a plan was conceived and carried into execution. If the funds obtained by the government from

the sale and use of the lands in the arid region could be used for the purpose of building irrigation structures with the understanding that every dollar invested in such enterprises would in course of time be repaid, great results might follow.

This idea, after proper crystallization, finally appeared in the so-called Newlands Act, Francis G. Newlands being a senator from Nevada in the Congress of the United States at that time.

On June 17, 1902 the so-called Newlands Act was passed. It provided that the income from the sale and use of public lands should be gathered into a fund out of which the mountain streams would be brought into captivity in great reservoirs and dams, and used for irrigation purposes. A huge dream had come true!

Then the work began. The first project was the Newlands project of Nevada using the water of the Truckee-Carson River which for untold ages had been flowing from the mountainsides to be wasted in the lower basins.

Then followed project after project until today 'eighty-six projects, large and larger, have been built. Twenty-one million acres of land have been brought under cultivation. Hamlets, cities, and millions of happy homes now stand on the dry lands of the West, evidences of the conquest of irrigation over nature. It seems almost a miracle that such a vast acreage uniting the East and the West has been accomplished by the simple provision of the Newlands and succeeding irrigation acts.

Naturally it did not take long for the growing irrigation settlement to use not only the money obtained

THE IMPROVEMENT ERA



Pine View Dam in Ogden Canyon—Ogden River Project in Utah.



Cement-lined irrigation canal.

from the public lands, but also more which was borrowed from the federal treasury from any funds available. But except for some comparatively small expenditures which have resulted from our inexperience in such huge projects, the money invested has been repaid or is being repaid. When these repayments are added to the taxes and other public revenue obtained from the desert acres made into blossoming fields, the total of the federal irrigation experiment has been a huge success. America has done nothing more profitable in its existence.

Great lessons have come from the experiment. Engineers have been able to do what was scarcely dreamed of half a century ago. The legal problems involved in communities depending upon the irrigation ditch have been discovered, systematized, and enacted into laws. Agricultural questions of a tremendous variety have been solved and settled by project engineers and farmers. Power from

the falling streams is doing much of the farmer's work. It has indeed been an experiment of huge and varied import.

The world has noted what America has done for its dry lands, since practically one-half of the earth's surface lies under a low rainfall. Visitors have come from the far-distant lands to discover what is being done in this field of endeavor in the United States of America.

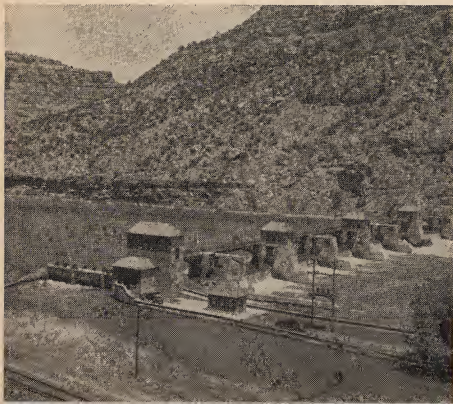
Here we stand, upon the broad shoulders of irrigation with new lands and new opportunities before us. There is good reason why we should celebrate what has been done. Although it is well enough that we celebrate what the pioneers did in 1847 and the hard years that followed, it is equally important to remember what our government, basing its work upon Mormon experiences, has done for reclamation and for the arid and semi-arid lands of the country to which we belong.

June 17 last was the fiftieth anni-

versary of the passing of the Newlands Act, therefore, from June, throughout the summer and fall we are celebrating the golden anniversary of federal irrigation in the United States of America. It is a great event and a notable cause, one in which every Latter-day Saint who understands the history of the Church will take part. Already cities and towns have expressed their feelings through celebrations.

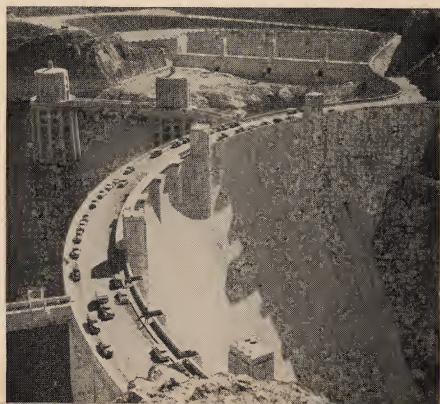
However, more than ever this golden celebration stands as a promise of things to come. That which has been accomplished is tremendous; the dams and reservoirs are stupendous; the human benefits derived are beyond ordinary measure; but those who have studied the subject and gone into it with vigor know that that which has been accomplished is but a small beginning of that which will follow. They stand before a vast irrigation age justifying all that has been done and all that is now being done for future benefits.

Grand Valley Diversion Dam on the Colorado River near Grand Junction—A Grand Valley Project.



Hoover Dam, on the Colorado River, built at a cost of \$156,000,000.00, is 730 feet in height.

—Photograph, Courtesy Deseret News



GRADUATION to the Youth



Leading the Academic Procession at Brigham Young University Commencement, June, 1952, are President Stephen L. Richards and President Ernest L. Wilkinson followed by President J. Reuben Clark, Jr., and Merlo J. Pusey.

pulled punches on the realities of the times and the price necessary to keep success and equilibrium in this modern world.

Although the general tenor of the exercises was one of achievement, personal honor, and faith in an uncertain future, the seniors were in line for some natural forebodings. Each speaker sounded timely warnings about the world and its current trends.

If any of the graduates were harboring notions of a painless sail through the future, these thoughts were quickly dispelled with the prophetic utterance of Elder Matthew Cowley of the Council of the Twelve, who said:

You are going out into the world to face problems more perplexing than any that have ever engaged the ingenuity, the genius, and the intelligence of the generations which have preceded you. You are going to hear of wars, and rumors of wars; you are going to cry for peace, and there will be no peace; you are going to learn of casualties of loved ones on the battlefield faraway and these casualties will affect your homes. They will be casualties which will take the lives of your kith and kin. And the reason for all this is not too clear. Great will be the problems which you will have to solve.

Sensing the tension and restlessness of the Church's youth, Dr. Harvey L. Taylor, commencement speaker from Mesa, Arizona, added his say concerning the battles ahead:

Yes, this is a glorious hour, filled with thanksgiving, happy memories and bright hopes for the future, but it is also a very serious and, in some respects, a frightening hour. For tomorrow you walk into a new world, a world as new and challenging as that faced by your pioneer fathers, when they climbed the Rocky Mountains and marched into the uncharted vastness of these new valleys.

Dr. Taylor observed a tangled and frustrated world, where people need to relax more and have good clean fun. He cited the astounding amount of beer, wine, and liquors being consumed each day as an indication of the frustrated desires of people seeking release from tensions and pent-up emotions.

WHEN prophets and other wise men addressed the graduating class of Brigham Young University this spring, their messages seemed to transcend the confines of the great Y fieldhouse and extend to the entire youth of the Church.

Moreover, that throng was of such cosmopolitan nature that its representation was co-extensive with the geography of the Church, for B.Y.U. students come from 192 of the 193 stakes and represent many missions, forty-seven states of the Union and seventeen foreign countries.

Some four thousand five hundred parents, relatives, and friends of the seniors packed every corner of the

spacious fieldhouse for the graduating exercises. It was an inspiring sight to see graduates, faculty, and members of the board of trustees form the academic procession and file into the million-dollar structure behind a background of the sober strains of the processional. The university's 682 graduates occupied a score of rows in the center section of the fieldhouse, giving the striking impression of a huge black patch polka-dotted with youthful, expectant faces.

It was more than a necessary ceremonial formality full of high oratory burdened with glittering generalities and flag waving; it was a hard-hitting message full of "un-

MESSAGES of the Church

The graduates, many of whom will be subject to military draft upon graduation, were brought a step closer to the reality of possible military duty. Dr. Taylor counseled:

I see little evidence that we can expect peace in the world for a long time. I would advise all of you to adjust your thinking and make plans to fit into the national military program. If you will do this you will be less disturbed and better adjusted when the time comes for you to leave.

The fact that the Church's youth would also be faced with vital political issues was not forgotten. Some attention was focused on those groups and individuals who would sell the freedom-loving peoples of the world into bondage and slavery by having them accept any of the prevalent concepts of state paternalism, socialism, or communism. The latter was depicted as the devil's counterfeit for the United Order.

Warned President Ernest L. Wilkinson, "Don't forget, there have been two hundred community experiments in this country in communism and socialism, and they have all failed. We forget that over twenty civilizations have come and gone because they came to worship the false god

of materialism, in many cases some form of 'statism,' rather than rely on their own sweat and toil and the divine blessings of heaven. Never should security be attained at the expense of individual freedom."

Nevertheless, the graduates were not left without guideposts—no panaceas or touchstone solutions but a cataloging of prices to be paid for success and happiness.

Both Elder Cowley and President Wilkinson felt the need to advise the graduates on one of the most precious attributes in the sight of the Lord—gratitude. Said Elder Cowley:

This institution belongs to you because your obedience to the gospel supports and maintains it. Do not forget to honor the Lord with the substance which you acquire when you go forth from this institution of learning. Because from that source and that substance God will be able to finance his university, which is destined to be the greatest of all universities of its kind, or any kind, in all the world.

And President Wilkinson added:

A third price you will have to pay is that of enriching your own soul by being grateful for whatever you have. I urge you to be grateful and appreciative of the education that you have been given by the tithepayers of this Church. Many of you may not know that the amount that you pay for tuition and fees represents only a fraction of the cost of your education.

The fourth price of real success is to learn to be unselfish with your talents and your means. One of the best ways of doing this is to never forsake the habit . . . so that others may be able to enjoy the same blessings as you have here enjoyed. In the application of that principle, I urge

you to be generous to the Lord, and strict with yourselves.

All the speakers concurred in the necessity for hard work. President Wilkinson made this admonition the first step of his charge:

I suggest to you in all humility that if you want to get ahead you are going to have to use the after-hours, the holidays, the times when others are missing their opportunities to accomplish what your contemporaries are failing to accomplish. Moreover, the delightful fact, which some of you may not yet have experienced, is that when you once acquire the habit of working what some consider to be long hours, those hours become easy and invigorating.

As always in graduation rites the outgoing scholars are represented by some member or members of their group. And for the first time in the school's history the valedictory honors were shared by man and wife, both of whom graduated with the highest of scholastic honors.

The two valedictorians, Afton Ash Orme and Keith M. Orme, rose to the occasion to speak in behalf of their fellow students and the youth of the Church as a whole.

Recounting the aims, goals, and aspirations of the graduates, Mrs. Orme offered the heartfelt thanks of the group to the parents, to the Church, and to the school for the most prized possession they own—a testimony to the truthfulness of the gospel of Jesus Christ. "We have studied it for ourselves," she said, "and we have been inspired by great men. We are now armed, not only for life, but also for eternity."

Brigham Young University Graduating Class, June 1952



MELCHIZEDEK— KING OF SALEM

CONCLUSION

by Charles E. Haggerty

WHERE did Abraham learn the gospel including the doctrine of priesthood and celestial marriage as implied in Abraham 1:2? Surely his idolatrous relatives did not teach him. Whom did he seek that he might be ordained to the priesthood? Melchizedek ordained him, so it must also have been Melchizedek whom Abraham asked for the ordination. After receiving the gospel and priesthood, Abraham also lifted his voice against the wickedness of the people, and for this opposition the idolatrous priests sought his life. The experiences related above happened before he left Chaldaea, and before he received the covenant that he should be a "father of nations."

The Prophet Joseph Smith seems to have held the same opinion expressed above.

Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced saying, Now I have a priesthood.²⁴

Because of the animosity of the Chaldeans, Abraham fled from Ur with all those who were in accord with him. His company settled for a period in Haran where his father, Terah, died; then Abraham and Lot departed to Canaan with all the "souls that we had won in Haran." How did they win souls? Undoubtedly, by teaching the gospel. The pronoun "we" indicates that others besides Abraham were active in the ministry. They exercised that function of priesthood which is to preach the Word of God to all men.

In all probability these men preached only because they were commissioned for that labor by someone who held the keys of the priesthood. Whether that presiding official was Melchizedek or some other patriarch is not recorded, but it is significant to know that "Mel-

chizedek ordained Abraham and sent him away."²⁵ The scriptures offer no evidence contrary to the view that Abraham was ordained by Melchizedek in Ur of the Chaldees.²⁶

The Ancient Church—It is probable that Abraham and his group went up to Salem to be near the headquarters of the church, for the saints of every dispensation have been commanded to gather, and this must have been no exception.²⁷ Some may be astounded by the statement that there was a Church of Jesus Christ upon the earth before his advent; yet this fact is conspicuous in the Book of Mormon in which the names, Christ, Christians, and Church of God were used centuries before the nativity. In this organization were such prominent leaders as Abraham; Elias, who in 1836 restored to Joseph Smith the keys of the dispensation of Abraham;²⁸ and Esaus who was blessed of Abraham and through whom the Holy Priesthood descended to Moses.²⁹

At that time the gospel was upon the earth in a greater fulness than many realize. The priesthood gave men the authority and keys to perform for the living all those ordinances we officiate in today. There was, however, no work for the dead until after the resurrection of Christ. Perhaps it would not be too great an assumption to say that all those ordinances necessary for entrance into the celestial kingdom were given to worthy saints before the time of Christ as well as afterward.³⁰ The Prophet Joseph Smith implied that Abraham³¹ received these ordinances, for he has entered into his exaltation as have also Isaac and Jacob.³²

There is no way of determining how extensive the membership of the church was, but it is highly

probable that there were other units of the organization besides the one at Salem. It is quite likely that Abraham's people formed one of these units and that they were presided over by the "father of the faithful" himself. The fact that Abraham could muster three hundred and eighteen warriors would indicate that there were several hundred people, including women and children, in the group. Besides those in the organized units there were a few converts scattered throughout the whole Palestinean region; Lot, Abraham's nephew, being one who lived in Sodom with his family.

Keeper of the Storehouse of God—Not only was Melchizedek a missionary, but he was a very important church official as well. He occupied a position wherein he performed labors similar to those of the bishops of today, he "... being the high priest, and the keeper of the storehouse of God; him whom God had appointed to receive tithes for the poor."³³ (Italics ours.) He was not a bishop, but he may have been the "high priest" who presided over the church in that area. We do not know what office he held, but we do know that he acted in the authority of the High Priesthood and not the Aaronic Order.

Melchizedek Blesses Abraham—At this time the cities of Sodom and Gomorrah, Admah, Zeboim, and Bela (or Zoar) were involved in a rebellion against Chedorlaomer, king of Elam, whom they had served for twelve years. Chedorlaomer with his allies, Amraphel, king of Shinar;³⁴ Arioch, king of Ellaser;³⁵ and Tidal, king of nations,³⁶ swept into Palestine smiting the small kingdoms as they came. The five kings of the plain met Chedorlaomer in the "vale of Shid-dim" and were defeated. The invading allies sacked Sodom and Gomorrah and carried away some prisoners, among whom was Lot.

Upon being informed of what had happened, Abraham with his men and his confederates or allies, Aner, Eschol, and Mamre, pursued and defeated the invading kings. Upon his return from the battle Abraham was met by the jubilant inhabitants of the Jordan Valley. Melchizedek was among the group, and he blessed Abraham

(Continued on page 598)
THE IMPROVEMENT ERA

Frogtown to Dinkeyville - 4 famous MILES



Picturesque Bingham, four miles long and one street wide, begins at Frogtown and runs along the bottom of the canyon upward to Dinkeyville, overlooking the vast Utah Copper mine . . . a mountain girded road dotted with the homes of typical American people. The road is so narrow it is said dogs must wag their tails up and down instead of sideways!

Four miles . . . but figuratively this winding road stretches away in every direction, serving the homes in every area of our state. For here is a community of employees who help produce 30% of the nation's new copper.

The residents along this unique street are industrious families, devoted to their jobs, proud of their skills, grateful for churches, schools and recreation centers they help to build and support.

Four miles . . . the four miles that give access to Utah Copper — whose payrolls, tax payments and supply purchases help build a better Utah that benefits us all.

Frogtown to Dinkeyville, four famous miles . . . locale of an industrial achievement that has helped make Utah great.

UTAH COPPER DIVISION 
KENNECOTT COPPER CORPORATION

A Good Neighbor Helping to Build A Better Utah.

THE "HISTORICAL RECOLLECTIONS" OF GASPAR ANTONIO CHI An Early Source-account of Ancient Yucatan

(Edited and translated by Dr. M. Wells Jakeman, Brigham Young University, Provo, Utah. 1952. 45 pages.)

GASPAR ANTONIO CHI, who lived in the seventeenth century, A. D., was a native of Yucatan who accepted Christianity. In answering governmental questions he set forth much information concerning the lives and beliefs of the people of ancient Yucatan, such as their early history, especially of Chichen Itza, the ancient city of Itzamal, the coming of Quetzalcoatl, the food and diet of the early people, the extent of their population, pyramid tombs, education, their religious beliefs, cosmogony, and many other interesting subjects. The intelligent Latter-day Saint finds running through the "recollections" the doctrines and practices of the gospel of Jesus Christ perverted through the dark centuries.

Dr. Jakeman has done well to bring to light this half-forgotten document since Latter-day Saints are deeply interested in any dependable facts about ancient America. Such excellent publications as this are welcomed by them. Beautifully written and printed, it is a most acceptable production of the department of archaeology of Brigham Young University. The department cannot be expected to do all kinds of archaeological research but can do such occasional studies as the one in this pamphlet and bring together such proofs of the gospel claims through work done everywhere.—J. A. W.

LEHI IN THE DESERT AND THE WORLD OF THE JAREDITES (Hugh Nibley. Bookcraft, Salt Lake City. 1952. 141 pages. \$2.00.)

THESE powerful studies of two of the books in the Book of Mormon will afford much opportunity to the person desirous of study to learn how the book of Mormon fits into the Old World pattern.

In these studies, Dr. Nibley has called on authorities: geographers, historians, Biblical scholars, travelers, whose experiences and knowledge indicate that the Book of Mormon is true to itself and to the area from which the characters migrated.

Through these studies Dr. Nibley, by letting the authorities speak for themselves, has proved the integrity of Joseph

Smith and the truthfulness of his claim that he saw an angel who in turn revealed the resting place of the Book of Mormon. As the author states: "The book of Ether, like First Nephi, rings the bell much too often to represent the marksmanship of a man shooting at random in the dark." This is a book that should be in every Latter-day Saint home.—M. C. J.

THE GLORY OF OUR WEST

See the West in Natural Color (Foreword by Joseph Henry Jackson. Doubleday & Co., Inc., Garden City, N. Y. 1952. 111 pages. \$2.95.)

FIFTY full-color photographs are included in this book, with descriptive commentaries by thirty-five writers. The book is a delightful one to own—and will prove an incentive for the possessor to see for himself the places depicted. The area includes points in eleven Far Western states, in addition to Mount Rushmore in South Dakota, and three spots in Texas: the Alamo, Guadalupe Mountains, and Big Bend. This is truly a book to treasure.

—M. C. J.

THE UNITED STATES IN LITERATURE

(Robert C. Pooley, Walter Blair, Theodore Hornberger, Paul Farmer. Scott, Foresman & Co., New York. 1952. 736 pages. \$3.72.)

THE two parts of this book deal with The Pageant of American Life and The Pageant of American Literature, and under each of these two big sections are several units of study. An unusual approach has been made in this book of literature in that the authors have included some of the current or modern writers who wrote about the earlier times, as well as some of the writers who were experiencing the events. Thus the book becomes doubly interesting. One particularly commendable feature of the book is the inclusion after each unit of a list of additional books which can be read for increased knowledge of the field discussed and the area depicted.—M. C. J.

READINGS IN GROUP WORK

(Edited by Dorothea F. Sullivan. Association Press, New York. 438 pages. \$4.50.)

TO LEADERS of youth this book will open many doors to understanding those who need leadership. The three essential ingredients of group work are,

according to one author: "(1) A group of individuals bound together by friendship ties, who meet regularly and have a close enough relationship to each other that each influences every other member of the group and in turn is influenced by others. (2) A leader who is not a member of the group but who participates in its activities and has a close enough relationship to it to be able to exert an influence on the group and its individual members. (3) The use of his influence, by the leader, to direct the interacting process toward democratic goals." Although some terms used in the book may seem foreign to Church group leaders, there is enough in the context to indicate the meaning of even these words. The book is one that will give much enlightenment to those who lead youth.—M. C. J.

STORYETTES

(Albert L. Zobell, Jr. Bookcraft, Salt Lake City. 1952. 141 pages. \$1.00.)

THIS collection of pertinent stories will make enjoyable reading and good material for pointed illustrations for speeches or classwork. Their pithiness will enhance the concrete punch needed for lesson work. These are a welcome addition to its companion volume, *The Storyteller's Scrapbook*, which has proved popular. Stories from our Church leaders are included, as well as many that have come from a great variety of sources.—M. C. J.

THE SILVER CHALICE

(Thomas B. Costain. Doubleday & Company, Inc., Garden City, New York. 1952. 533 pages. \$3.85.)

THIS author of historical novels has made history come to life in this story of early Christian times. Reminiscent of such books as *Road to Bithynia*, *Quo Vadis*, *The Robe*, and *The Big Fisherman*, the book deals with the conversion to Christianity of Basil of Antioch, a young, skillful silversmith. Into the fabric of the story are woven the threads of history and romance which have warranted the choice of the book by the Literary Guild. The good of Joseph of Arimathea, Debora, together with the Apostles of Jesus overbalance the evil wrought by Simon the Magician, Helena, and Nero.

The author states that he has always been curious about the fate of the cup from which Christ drank at the Last Supper. This book portrays his answer to that question.—M. C. J.

THE IMPROVEMENT ERA



"Am I supposed to be glad you're big?"

Many people write us such comments as this: "I've heard people talk against big companies like you. Lately I've been reading your statements about bigness. Am I supposed to be glad you're big?"

The answer to this question depends on your answer to certain others. "Big business" often gets the blame for many things, so that some people have come to feel that *bigness* itself may be bad. But in making up your own mind on this proposition, it's well to consider the *good* that comes from this same bigness.

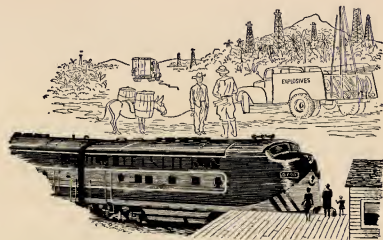


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"...Be Thou An Example..."

(Continued from page 575)

read in chorus by a group of Mia Maids, Junior Gleaners, and Gleaners from the Salt Lake stakes, was highlighted by the reading of Lynn A. McKinlay and Marilyn Reese and by the musical arrangements of Seldon Heaps. Elder Matthew Cowley of the Council of the Twelve finished the festival with his eloquent answer to "Shall America Fulfill Her Destiny"? He spoke of the "leaven of righteousness" exemplified that very night in the expressions of faith and devotion of the young people, which might be instrumental in saving the nation.

The all-Church M. I. A. relays were run off in the stadium preceding the dance festival. They included a 400 yard-shuttle relay won by Temple View, Salt Lake, and the 440 yard-relay around the track in which Mesa, Arizona, took the honors.

The day finished with the mammoth dance festival with its charming costumes, beautiful formations, graceful dances, and most of all its tremendous participation of 6000 dancers, 2900 in the girls' dance alone. This number, of course, does not make for professional perfection, but it does make for joy and spirited fellowship. The bowing of thousands of young heads in prayer before they marched on to the field, the sense of controlled delight as row on row of breeze-fluttered gowns, pretty faces, and striding escorts, each individual and group determined to do its best—all added to the sublime mountain setting, the raising and lowering of the stars and stripes, and the moments of solemn prayer, and made it an unforgettable experience for the 35,000 who were fortunate enough to obtain seats. It finished a day well spent—a day of gratitude to our Heavenly Father.

Saturday began with numerous breakfasts and meetings for stake workers. Chief among these was the Master M Men Breakfast at the Starlite Gardens, Hotel Utah, where three Honorary Master M Men awards were given—to Alfred Durham for his stirring music to the famous rally song of the M. I. A. "Carry On,"—to Lowell L. Bennion for his inspired counseling of the youth of the Church both at the University of Utah institute and also through his manuals for the M. I. A.,—to Elder LeGrand Richards for his inspiring influence

(Continued on page 588)

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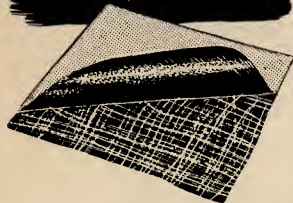


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"...BE THOU AN EXAMPLE..."

(Continued from page 586)
and valiant support of the cause of youth in the Church.

Practical, down-to-earth help, explanation, guidance were given at the department work sessions on Saturday—where lunches were available for the various groups, and all sessions were marked by the appearance and help of authors who had prepared the lessons for the year. Those who attended the Saturday sessions

were particularly grateful for the consultation period and for what they termed the "solid" nature of the help given.

Saturday was climaxed by the thrilling song festival in which it is a question who was made happier, the vast and enthusiastic congregation or the thousand young and happy singers. The heavens resounded; the mountains shouted; and even the

(Continued on page 590)

Closing Curtains and Commencements

RICHARD L. EVANS

AS EACH season closes to be followed by each successive season, we become aware that life is a series of scenes separated by closing curtains and commencements. Sometimes these commencements are formally obvious as on academic occasions, but sometimes we step almost imperceptibly from scene to scene. The hours move; the days pass; and the years add up, no matter what part we are performing; and the only part we play in time's passing is the purpose to which we put it. We can waste it or use it well. We can fill it full or leave it empty and idle. We can use it for the right things or use it for the wrong things—but we can't "save" time, for it always passes at its own pace. Sometimes we let the best years for practice and preparation slip by, and perhaps most of us who are older have realized later in life that some things would have been much easier if we had done them when we were younger, for with increasing years and increasing responsibilities more and more we are crowded into living life with less and less time for preparing to live life. And it can be difficult and discouraging when we are supposed to play a part for which we have neglected to prepare. We say this not so much for us who are older but mostly for you who are younger, for you who have come to important commencements. We say it because in looking back we can sometimes see how much time we wasted in doing things that didn't mean much, and how much of what we yet have to do could have been done easier earlier. And in making our choices we must remember all along the way that if we choose to do some things, we choose in effect to pass up other things because here in life as we now know it, time is too short to do everything. These recurring commencements may well remind us that time is the very essence of all our opportunities, and we had better do earlier the things that are easier to do earlier, if we would avoid living our lives just a little too late.

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"...BE THOU AN EXAMPLE..."

(Continued from page 588)

rafters of the glorious old tabernacle sang for joy as another triumphant musical memory was etched on its timbers and leather thongs and great arches. Sister Jessie Evans Smith sang the small but exquisite solo part of the Angelic Choir with the same perfection and artistry that she would have lavished on a performance of greater length. The hearts of the

music committee and all connected with the production were turned to her in applause and gratitude. Elder Roy M. Darley at the organ, Kathryn Fairbanks at the piano, as well as Elvis Terry, Ruth Funk, and Crawford Gates, directors, came in for their full and deserved share of acclaim. And the second day had passed with thanksgiving and praise.

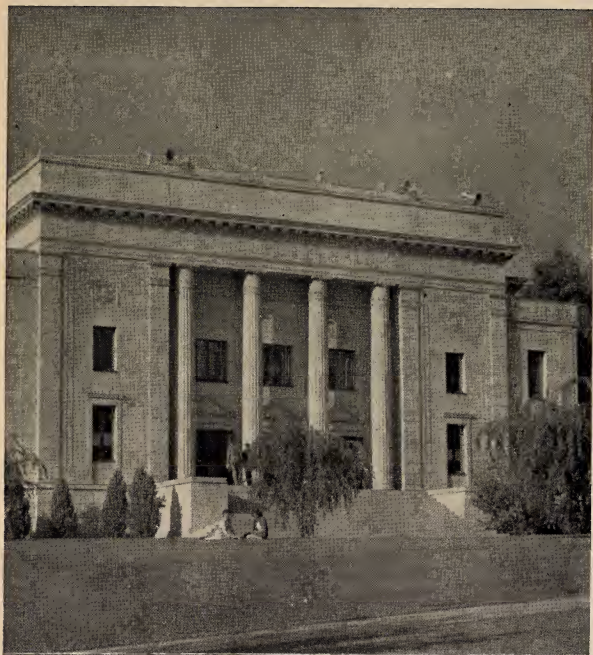
Sunday—with thousands of early

risers at the tabernacle for the Tabernacle choir broadcast—was another day on which the weather smiled. Skies were clear, day not too hot, and at the meeting for which the great M. I. A. membership had looked forward—the nine a. m. session under the direction of the First Presidency—enthusiasm and joy was at its peak. This was a memorable session. In the absence of President McKay, President Richards presided and conducted the session. The music was furnished by the Tabernacle choir, and the speakers delivered choice and helpful messages to the assembled M. I. A. leaders. Sister Reeder and Elder Curtis bore testimony to their knowledge of the truthfulness of the gospel and the joy that was theirs in service to the M. I. A. Elder ElRay L. Christiansen spoke of the force for good which operated "probably beyond our realization" in the M. I. A. He quoted the late Bishop Marvin O. Ashton in his suggestion "That it is better to plant grass than forever to scrap weeds." He said that it was the object of our existence to give young people opportunity to progress—"to go on in the way of perfection, so that in time we may become fit candidates qualified to enter into the celestial kingdom of heaven." He told of the fine influence young people can have in the armed services or wherever they may be in encouraging clean speech, in frowning on filthy stories. His final impressive statement was, "Remember that the job that is the most important to you and to me, is the one that we are called to do at the moment."

Elder Moyle spoke of the necessity of young people learning to work—that it was far more important that young people learn to do things for themselves and for others than that others do things for them. "Faith without works is dead," he said. "None of us has an enduring faith except as we exhibit that faith by works." He also spoke of the necessity for harmonious and cooperative work between the various auxiliaries and seminaries, institutes, and institutions of learning of the Church.

President Joseph Fielding Smith made the observation that with all our activities and social events if we fail to teach the gospel and instill the testimony in the hearts of young people we have failed in everything.

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He pleaded for a more earnest study of the scriptures, for the seeking of individual testimonies. "Let us learn the truth. Let us make ourselves more familiar with the Bible, with the Doctrine and Covenants, the Pearl of Great Price, and the Book of Mormon."

The last speaker, President Clark, representing the First Presidency, spoke of the responsibility of those who work with youth for imbuing youth with the desire to keep in mind the great objectives of the Church—to spread the gospel, to build up the Church so that we may spread the gospel, and to work for the salvation of the dead. He retold the story of the farm hand whose avowed qualification was that he could "sleep when the wind blew." His employer found that the reason he could sleep was because he had prepared for heavy wind by repairing buildings, securing locks, fastening the hay securely. He knew his preparations were good so that even in a storm he could "sleep when the wind blew." Careful preparation and firm faith were his formula for peace of mind—a formula which all of us might follow.

The afternoon session, a conference of Latter-day Saint youth, was built on the theme of the 1952 year—"... be thou an example of the believers. . . ." A six hundred voice chorus of Scouts, Bee Hive girls, and Mia Maids from the northern part of the Salt Lake area and also from North and South Davis stakes under the direction of Miriam Y. Farnsworth and George I. Cannon contributed not only to the musical warmth and joy of the occasion but also reinforced the narrative message read so ably by Joseph Kjar and Kathleen McLatchy. Appropriate tableaux exemplified the message of the readers—notably the young couple looking forward to temple marriage and the twenty-seven Eagle Scouts in one Payson ward, several of them fathers and sons.

Three speakers from the General Authorities—Elder LeGrand Richards and Elder Harold B. Lee of the Council of the Twelve, and President J. Reuben Clark, Jr. of the First Presidency, concluded the meeting. Elder Richards spoke of the great worth of souls, quoting President Rudger Clawson as saying that "The soul of one of these children is more precious in

His sight than all the earth and the fulness thereof." He spoke of the way that God had "blueprinted" his plan of salvation, had insured that everyone everywhere should know of it, "For there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." He spoke of the missionary work and power that youth can exert in the world in the armed forces—in every situation "the musician expresses himself through tunes; the artist through colors, the poet through

verse. We must express ourselves through spirit if we would save the flesh."

Elder Lee called attention to the purpose of the M. I. A. to build testimony. He also made the point that one could not gain a testimony without adopting the virtues noted in the theme of the year, that the theme and the purpose worked hand in hand. He warned against a false concept of values—against placing moral cleanliness second to the Word of Wisdom

(Concluded on page 593)

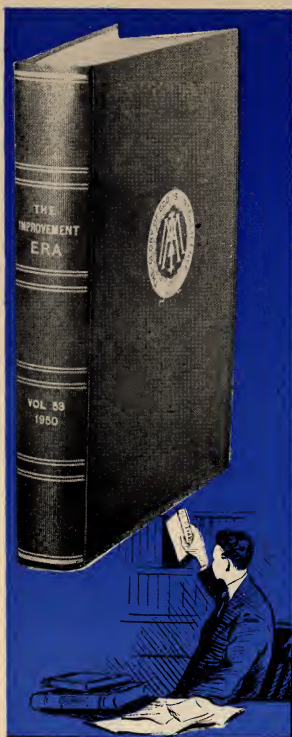
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Waiting in the Wings


RICHARD L. EVANS

IT SOMETIMES seems that we are waiting for some better time to begin, for some tranquil time that doesn't come, for some starting point that is superior to the present; and we often hesitate to build, hesitate to prepare, hesitate to commit ourselves to any future plan or purpose because we don't know exactly what we can count on. We tend to mark time as if we were players waiting for an entrance, waiting for a cue that doesn't come, waiting in the wings when we should be playing our part. Sometimes we seem to be waiting to be free from worry, free from anxiety, free from uncertainty; but if we always waited—and if all other men had always waited—to be free from unforeseen eventualities, the world would always have waited wherever it was, and progress would have been impossible. Part of this waiting is caused by fear of the future; part of it perhaps is caused by the pleasant pastime of procrastination. But whatever the cause, it loses irreplaceable time. No one could ever count on long periods of carefree tranquility. Problems present themselves in a personal way even when there are no acute public problems. As one of the old philosophers asked, "Where do you think you could live without disturbance?"—added to which we might ask: Where or when do you think you could have lived without problems? Where or when do you think you could have lived without making difficult decisions? Where or when do you think you could have made a success of anything without earnestly entering in? There is no time that we know of that could be said to be certain so far as the future is concerned. There is no investment of time or money, of property or preparation that isn't founded in part on faith. And if we had to know everything right now or if we are waiting for some picture of perfection before we begin, we shall find that we have waited in the wings while the scenes have been shifted and the parts have been played, and our own time for performance has passed. This is our generation, our time, our opportunity. True, it isn't all we wish it were. But if we don't make plans and pursue substantial purposes, we shall never complete our plans. And to refuse to enter earnestly in, to refuse to prepare and to perform is as foolish and fruitless as waiting off stage in the wings when we are supposed to be playing our part.


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THE IMPROVEMENT ERA

"...BE THOU AN EXAMPLE..."

(Concluded from page 591)

and of the necessity of youth fortifying itself against the tests of this particular generation.

President Clark's comforting message was to the young men in the military service and the two years which must be spent in this service. He counseled them that the two years time is short and that if they would keep their standards and live the principles of the gospel—being clean, honest, and chaste—they would never miss the two years but would be stronger because of them. He told them of the unchangeable truths of life—the verities on which they could rely, that they, not their parents or anyone else, must save themselves. To understand the gospel, to live by it, to gain a testimony was the important thing. His final plea was to "count your blessings, do not count your ills, forget them, and then be valiant in the cause of truth." (See page 568.)

And thus the M. I. A. June conference for 1952 ended on President Clark's glorious promise and blessing.

June conference this year bears out

the splendid editorial in *The Deseret News* of Thursday, June 12, which, quoting in part, said:

The spirit of M. I. A. is bigness—in part. . . . The spirit of M. I. A. is excellence—in part. . . . The spirit in part is comradery. In part the spirit is instruction. And the spirit is testimony and inspiration. Especially the spirit of M. I. A. is service. It is the months of exhausting preparation that general executives and general boards have devoted to this conference. More—much more—than that, it is the selflessness and faith of thousands of M. I. A. leaders who have left their jobs and their families and have come to Salt Lake City to become better servants—unsalaried servants—to the youth.

For the M. I. A. conference is but the climax. The real service, the real instruction, the real comradery, the real inspiration has been given through the years in the wards and stakes of the Church. It is there that 40,000 devoted leaders last year administered to the recreational and spiritual needs of more than 200,000 young people, and there that untold leaders found the wealth of spirit to be had in service and sacrifice.

We give our thanks to that editorial writer who caught the spirit of M. I. A. We give our thanks to the General Authorities who gave of themselves so richly during this conference. Thanks to the committees

and to the thousands of participants—thanks for themes, prayers. Especially we give thanks to our Heavenly Father—"without his help we are nothing," but with his help we are all made equal to our assignments and our callings.

These Times

(Concluded from page 554)

effort to build a United States of Europe, by a French-West German marriage under Anglo-American auspices, is successful. It has been something just short of a "shot-gun" wedding. That is, the guns were not hoisted, but they were available. To this extent, the new European Defense Community stands on a "scientific" basis: the implied use of force and violence lies behind it. But its object is to move beyond force to a peaceful settlement of the ancient controversies of the European nation-state system, in fact, to replace the ancient European nation-state system with the beginnings of larger, broader-based, federal system. There is hope here; and while there's hope, there must be life; although it looks as if the baby will have a long, hard struggle for survival. But, as birth is a miracle, so are adolescence and maturity. These times can use a few miracles!

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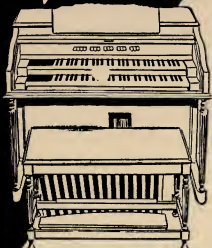
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On Feeling Sorry for Ourselves

RICHARD L. EVANS

A LITTLE less than a century ago Emerson offered this observation: "These times of ours are serious and full of calamity, but all times are essentially alike."¹ The statement may seem somewhat oversimplified, but the very fact of its having been said suggests that in some things all times have some essentials that are the same. In all times people are most impressed with their own problems; in all times people see the uncertainties and the difficulties of their own day. Sometimes in feeling somewhat sorry for ourselves we may suppose that there might have been a better time to live. But if we were to make a long list of what we have and of what others have had, of the evils of our own time and of others, of the opportunities of our own time and others—if we were to take an inventory of any period of the past and compare it with the present and see what we would have to give up to go back, it isn't at all so certain that we should have as much cause to feel sorry for ourselves as is sometimes supposed. There is no doubt that we are better off in material matters, in conveniences and comforts, than we would have been at other times and places and periods. But even as to other essentials also, as to the opportunity for living a full and free life, it isn't at all assured that we would want to go back. We could itemize a long list of reasons why, but in short let it be said that so far as we are aware, there never was an untried, untroubled utopia. (There was a serpent who entered even in Eden.) But even if there were, it is not now, and there is no point wasting life waiting for something that might have been yesterday or that may be tomorrow. Any man who ever lived could have found fault with his own time, and many of those whom we admire most and who have done most for mankind lived lives of difficulty and succeeded despite the difficulties of their own day. (Fortunately, some of them didn't know that there were some things that couldn't be done and so did them anyway—which may suggest to us an approach to the solving of some of our own problems.) It is our opportunity to live now, and one of the last things we should do is to feel sorry for ourselves, because even if we had the opportunity to change everything we have and are, we probably wouldn't willingly change places, all in all, with any period of the past—even though there are many things we should like to improve in our own present.

¹R. W. Emerson: *Lecture on Public and Private Education*, Boston, Nov. 27, 1864.

"The Spoken Word" FROM TEMPLE SQUARE
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Melchizedek Priesthood

TEACHERS OF MELCHIZEDEK PRIESTHOOD DOCTRINE CLASSES

IN THE July issue of THE IMPROVEMENT ERA suggestions were made regarding "Melchizedek Priesthood Weekly Doctrine Classes." All groups or quorums of high priests, seventies, and elders were instructed to hold their own separate classes weekly for the purpose of studying the gospel, and they were told to follow carefully the prescribed course of study. Bishops were instructed to provide the Melchizedek Priesthood classes with at least forty-five minutes each week to be devoted to the study of the gospel and were advised not to infringe on that time.

It is the purpose of this short article to give a few suggestions regarding the teachers and also to the teachers of the Melchizedek Priesthood doctrine classes.

Selecting the teacher: The quorum presidencies in consultation with bishops should select the teachers of their classes with great care. The best qualified man as a teacher in each quorum or group should be assigned to that work. Following are a few suggestive qualifications that a man should have who is assigned to be a teacher of a Melchizedek Priesthood doctrine class: first, he should be an individual who has a strong testimony of the gospel; second, he should be a man who has the ability to instill faith in the hearts of the priesthood holders and not place there skepticism and doubt; third, he should be a studious person who will make thorough preparation of the lessons; fourth, he should be a dependable man who will attend priesthood meeting every time or have a substitute teacher (well-prepared) there in case he can not attend; fifth, he should be a man who is living the gospel so his teachings will be by example as well as by precept and thereby be effective in the lives of the priesthood holders; sixth, he should be a man who loves teaching

and is at heart a natural teacher.

Suggestions to the teachers: To be a teacher in a Melchizedek Priesthood doctrine class is one of the most important callings that could come to a man. More than a hundred years ago, when God was restoring the true gospel to earth through the Prophet Joseph Smith, he announced that "a marvelous work was about to come forth among the children of men," and declared in several revelations that the greatest and most worthwhile work that any one could be engaged in was to declare the plan of salvation to mankind. Therefore, any man who is fortunate enough to be appointed to teach a Melchizedek Priesthood class has the stupendous responsibility of guiding class members along the pathway of light and truth, a pathway which leads one back to the presence of God.

Without a deep and abiding faith, a man would fail in his calling as a teacher in a priesthood class. And what should be the focal center of that faith? It should be faith in the Lord Jesus Christ, that he is indeed the Savior of the world, and the only name given under heaven whereby men can receive salvation and come back into the presence of the Eternal Creator; also, faith in the fact that the Father and Son appeared to the boy Prophet and through that appearance opened the last dispensation of the gospel; again, faith in all the words of God which have come to us through the mouths of the holy prophets from the days of Father Adam to the Prophet Joseph, and

A fact is a fact; all truth issues forth from the Fountain of truth; and the sciences are facts as far as men have proved them.—Brigham Young.

also to our present prophet, seer, and revelator, President David O. McKay.

It is this dynamic faith which serves as a motivating force in teaching. Regardless of how learned a teacher may be, how extensive his vocabulary, or how profound his philosophical or scientific training, if he does not have a sincere faith in the facts heretofore mentioned, his teachings become shallow and lifeless. Insincerity or lack of faith on the part of the teacher can immediately be recognized by the class members; and that lack of faith in the teacher has the effect of killing faith in those who are being taught. Remember the warning given by the Savior: "It were better for him that a millstone were hanged about his neck, and he be cast into the sea, than that he should offend one of these little ones."

Each man who serves as a teacher in a Melchizedek Priesthood doctrine class should be in heart and soul, in every speech and act, the very essence of that faith which caused our Latter-day Saint ancestors to suffer persecutions, to be driven from their homes four or five times, and to migrate westward more than a thousand miles and establish an empire in the heart of the great western desert.

Furthermore, the teacher, through humility, prayer, and righteous living, should gain for himself that sublime faith which is more powerful than wealth, worldly knowledge, or exalted position; and through that faith will come a motivating force in his teaching which will cause those whom he instructs to know for a surety that he is proclaiming the words of eternal life, that he is a teacher of that light and truth which brings everlasting joy to those who accept it.

Last but not least in importance, a teacher of a Melchizedek Priesthood class should keep all the commandments proclaimed in the restored gospel of Jesus Christ in order that his teachings might ring true and be effective in the lives of the class members.



Duties of Aaronic Priesthood Quorum Adviser

THE Aaronic Priesthood quorum adviser is infinitely more important in this program than he suspects, and, it is feared, than many bishops suspect. The quorum adviser, in too many instances, seems to have little vision of his responsibilities. In some cases, even presidencies of the Aaronic Priesthood look upon the office of quorum adviser as one which may be filled if there is a boy leader left after the rather threadbare requests for the appointment of the "best" leaders have been satisfied.

ADVISER SHOULD LIVE AS HE TEACHES

The first requirement of the adviser should always be that he live as he is expected to teach. On these pages in THE IMPROVEMENT ERA for June 1952 there appeared the following statement which should always be in the mind of the quorum adviser:

Whom do you think you deceive when you do not live as you teach?

Surely, it is not God, neither your boys. You are the only one deceived when you think you deceive someone else.

ADVISER SHOULD BE DEPENDABLE

If a quorum adviser is not dependable, all other qualities of the effective leader which he may possess are of little or no value to boys. The word "dependability" may profitably be divided into two words when considering the appointment of a quorum adviser—"depend" and "ability." No matter how excellent his "ability" as a boy leader, if you cannot "depend" upon him, keep

looking until one is found possessing the qualities suggested in both parts of the word *dependability*.

The appointment of a leader to the office of quorum adviser should suggest immediately that he is a man of honor and enthusiasm, and that he is dependable, that he can be relied upon to do his full duty under all circumstances.

DUTIES OF ADVISER

It would be an error (1) to attempt to itemize all of the duties of the quorum adviser; (2) for the adviser to expect that all his obligations be listed. The Lord reminds all of us:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant. . . . (D. & C. 58:26.)

Therefore, we list the major responsibilities of the quorum adviser which will serve to index his full duties as a leader of boys.

1. Attend each monthly meeting of the ward boy leadership committee held under the personal direction of the bishop and his counselors.

2. Give conscientious effort and needed time to the preparation and presentation of the priesthood quorum lesson each week. Successful advisers report an average of three to four hours spent each week in study and research in preparing the lesson.

3. Immediately following each quorum meeting, visit each absentee, living at home, to learn of his Church activities during the past week and to encourage him to honor the priesthood

and participate in the all-Church program for young men. The adviser should take the quorum roll with him so that he may record the activities reported during the visit.

This particular responsibility of the adviser is being seriously neglected. It should be given needed attention with emphasis to overcome this weakness in our program.

4. Visit quorum members in their homes and become acquainted with all members of the family. Fathers and mothers, more often than not, appreciate this friendly interest in their son and give their support and encouragement which are so vital to our success with boys.

Some advisers visit every member of the quorum in his home every month. Inactive members are visited more frequently.

Successful advisers always visit their quorum members in times of illness, misfortune, bereavement, and on all other special occasions where they may be of assistance.

5. Work with the coordinator in planning social and fraternal activities for the quorum. Present all such plans in the respective department of the ward boy leadership committee meeting each month for the action of the member of the bishopric in charge.

6. Advisers to quorums of deacons and teachers should hold frequent council meetings with their respective quorum presidencies and concentrate on the more adequate training of these officers in the full discharge of their responsibilities to quorum members.

This feature of our work is lagging and should be given special attention. Quorum presidencies should not be left to "catch on" as they may: They should be trained—quorum advisers should train them.

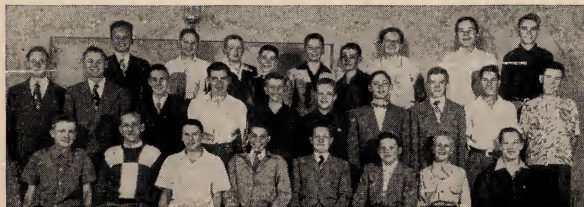
7. The quorum adviser should cooperate with the secretary of the ward committee in training quorum secretaries in record keeping.

8. Finally, the quorum adviser should work in full harmony with the bishopric as the presidency of the Aaronic Priesthood and with the coordinator of the ward boy leadership committee at all times.

It should be kept in mind that the coordinator has full authority to visit Aaronic Priesthood quorum meetings and to make such suggestions to ad-

AARONIC PRIESTHOOD MEMBERS, SEVIER (UTAH) STAKE SETS PERFECT ATTENDANCE RECORDS

Forty-one bearers of the Aaronic Priesthood with a perfect attendance record at priesthood and sacrament meetings for 1951 is the proud record of the Sevier (Utah) Stake. Special recognition was given these young men for their outstanding achievement.



Adult Members

Procrastination and Fear Are the Enemies of Success

COORDINATORS, group advisers for adult members of the Aaronic Priesthood, does your calling frighten you? Are you afraid to visit your group members in their homes? Do you think of your assignment as a disagreeable task? Does the magnitude of your calling make you feel incapable of successfully filling it?

If your answers to the above questions are "yes," you are quite normal. Most people have inhibitions and fears that tend to keep them from doing what they know they should do.

Now is the time to break the bands. Success demands that you become the master of your emotions. This is done by courageously doing each task as it presents itself, by doing today's work today. It is surprising how disagreeable some tasks appear and how pleasant they become when started.

It doesn't pay to dodge an issue, for eventually it must be faced. An obligation is not fulfilled by putting its solution off until another day. Most of the misery and tragedy that comes into the lives of human beings is the result of their attempts to circumvent life's issues rather than face them. Most of the peace and happiness of life results from great accomplishment which in turn results from fearlessly meeting each problem of life without delay.

Today's visit is one that really counts. If it seems hard for you to visit your group members, take time to pray and then go out and knock on that door, and do your best—today.

visers as will meet with the approval of the bishopric in carrying forward this priesthood program.

From the above outline, it will be observed there are many other opportunities stemming from these featured responsibilities which will keep the alert quorum adviser so busy as to compel the consideration of his appointment as one of major importance both to himself and to his group.

Stake committees are challenged to take hold of this matter in earnest and work with bishoprics in correcting any lag in the appointment of competent advisers and in promoting their active and effective participation as Aaronic Priesthood leaders.

AUGUST 1952

Ward Teachers to Teach Observance of the Sabbath Day

THE Lord speaking through the Prophet Joseph Smith repeated that which he has emphasized in previous dispensations regarding proper observance of the Sabbath day:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and pay thy devotions unto the Most High. (D. & C. 59:9-10.)

This is a commandment with a promise. It is conditioned on attendance at sacrament meeting. Members cannot disregard the law of the Sabbath with impunity.

Attendance at sacrament meeting offers an excellent opportunity for worship. Here we renew our covenants and approach the God of heaven in the attitude of prayer and thanksgiving. Our minds are enlightened; our feelings exalted; and our ambitions

heightened. It permits association with good people. To greet and shake the hands of faithful friends is a joyful experience. To unite with them in worship increases our faith and gives us the courage and power to solve the problems of life.

The challenging responsibility to "see that the Church meet together often" is given to the ward teachers. Members should be encouraged to attend all meetings planned for their benefit, but attendance at sacrament meeting should climax a Sabbath of rest and worship. In this meeting, we pause from worldly cares to renew our covenants with the Lord, to be spiritually fed, and to reflect upon the true values of life.

It is the responsibility of ward teachers to teach their assigned families to keep the Sabbath day holy, to attend sacrament meeting, and to encourage them to "meet together often" in fellowship with the membership of the Church.

BURLEY (IDAHO) STAKE FETE AARONIC PRIESTHOOD MEMBERS AT SUN VALLEY RESORT

Two hundred and eighty-three Aaronic Priesthood members and their leaders from the Burley (Idaho) Stake spent a full day in the beautiful Sun Valley mountain retreat in celebration of the restoration of the Aaronic Priesthood. The day's activities were highlighted by a thrilling ride on the ski lift to the top of Mount Baldy, ball games, swimming, program, and picnic.

In the photograph are Aaronic Priesthood members from the Burley Third Ward with the Sun Valley Lodge forming the backdrop.



Read Truth—Not Trash!

We are told to "teach one another out of the best books."

Are we doing that today? Are we reading the "best books" ourselves and teaching others from the knowledge we gain? Are we teaching our children (or letting them teach themselves) out of the best books? Isn't the situation facing the Church and the world serious enough to cause us to give earnest consideration to the kind of reading some of us, if not most of us, are engaging in today?

Read Truth—Not Trash

is the rally cry of the new subscription campaign of **The Improvement Era**. In the coming year an effort is to be made to direct attention to the very serious situation which now exists as reflected in the kind of reading matter being circulated and read.

Parent-Teachers Associations over the nation are aroused.

The National Congress is making an investigation.

New York state has passed regulatory legislation.

The Canadian government has applied strong restrictions.

Over 50,000,000 so-called "comic" books are being distributed each month. Floods of highly objectionable magazines come to newsstands regularly—many of them vulgar, vicious, and obscene.

The Improvement Era, in the coming year, will encourage its subscribers, their families and friends to

Read Truth—Not Trash

Melchizedek . . . King of Salem

(Continued from page 582)

and praised God for the victory. The content of this blessing is not revealed, but its importance is indicated in Genesis 14:40:

And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchizedek had blessed him. (Italics ours.)

This incident illustrates the exercise of the patriarchal function of priesthood. Melchizedek was a high priest as are our patriarchs today, and he gave special blessings as is indicated. It is interesting also to note that God fulfilled that blessing when Abraham proved by obedience that he was worthy of it.

The Blessing of the Bread and Wine—Another interesting incident connected with Abraham's triumphal return from the battle is as follows:

And Melchizedek, king of Salem, brought forth bread and wine; and he break the bread and blest it; and he blest the wine, he being the priest of the most high God.

And he gave to Abram and blessed him. . . .⁸⁴

This is suggestive of the administration of the sacrament. Did the Saints before the advent of Christ have the sacrament as did the saints afterwards? Some may believe so; others will not. One is inquisitive, however, as to why the bread should be broken and then blessed, followed by the blessing of the wine. Why is Melchizedek mentioned in this act of blessing the bread and wine as the priest of the most high God? Then Melchizedek gave the bread and the wine to Abraham. Note that the procedure is the same as that followed by Christ himself⁸⁵ and by the Church today.⁸⁶ The other ordinances of the gospel were administered to the living; is there not therefore a possibility that the sacrament was administered also?

Abraham Pays Tithes to Melchizedek—After receiving his blessing, Abraham paid a tenth of the spoils of the battle to Melchizedek, who was the authorized agent of God to receive tithing for the poor. Undoubtedly, the invading kings had taken the best of everything

THE IMPROVEMENT ERA

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from each city they had subdued. When they were defeated, the spoils belonged to the victor, so Abraham and his friends kept what did not belong to the cities of the Jordan Valley. Why did Abraham pay tithes to Melchizedek? Simply because he recognized the office and authority of his superior in the priesthood.

Wherefore, Abram paid unto him [Melchizedek] tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.²⁷

The Melchizedek Priesthood—
An interesting change in the name of the Holy Priesthood was made in the days of Melchizedek. In the Doctrine and Covenants is recorded the following:

There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical priesthood.

Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest.

Before his day it was called the *Holy Priesthood, after the Order of the Son of God*.

But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.²⁸

The fact that the priesthood was named after Melchizedek because he "was such a great high priest" indicates that our subject was an extraordinary man. This change was made only after receiving the sanction of God. Of two points then, one may be certain: first, that Melchizedek was so righteous that the Lord sanctioned the use of his name; and second, that the people so revered the man that they sustained the Lord's choice.

Was Melchizedek President of the Church?—Salem, as has been indicated, was probably the headquarters of the church and the home of the presiding authorities of that organization. Who those authorities were is not revealed, but Dr. James E. Talmage raised a very interesting question in an editorial note appended to the article, "Abraham's Three Visitors," by Dr. Sidney B. Sperry in *THE IMPROVEMENT ERA*.²⁹

Who then were Abraham's three visitors at his encampment? They are not designated by name, but it is apparent that

(Continued on page 601)



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People—in a Personal Way

RICHARD L. EVANS

WE ARE sometimes disposed to look upon people and their problems impersonally. In the many complexities of living life, in a world of so many millions of men, other people—that is other than ourselves—tend to become population per square mile, to become prospects for our products, customers for our shoes or our shirts, clients for our services, votes for our political ventures, patrons for our performances. But we can't separate a man from himself, and we can't override the fact that each man inherently has rights and hopes and a heart and a personal potential and possibilities. There is no such thing as an impersonal person, and one of the things we can least afford to lose in our modern manner is a personal attitude toward people. The mass must not let us lose sight of the individual man. Bigness must not let us lose sight of human qualities and character. Numbers must not replace names. Statistics must not take from us a sincere individual interest in others. These passengers who push their way with us on public conveyances; these drivers who impatiently honk horns in traffic tangles; these who crowd to the counter, who buy things, who need things, who want things; these millions who live in the millions of homes the inside of which we never see; these who crowd the classrooms, the hospitals, the public places; and these others whom we read about remotely—all are people in a very personal way—people with hopes and heartaches and sorrows and successes; some with their names in lights, and some with their cases in court; some who have standing in social circles, and some who have need of social service. But all are eternal, individual, important personalities; all are children of the Father who is the Father of us all, who gave us life, who has plans and purposes for each of us, who set before us the opportunities of our existence for endless progress and possibilities. The child, the boy and the girl, the mother, the mature and able man, the aged and the infirm—they are each one a person; and the sooner all of us know that everyone else is a personal person (and the sooner we act as if we knew it), the sooner we shall have a foretaste of a heaven on earth.

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MY LESSONS

By Enola Chamberlin

<p>I DID not have too many days of school: My father's feet were restless in their tread; And where we were was just a vestibule To some lush golden country far ahead. I learned my lessons in a wagon bed. Behind the horses straining-up a hill, From scent of rain and purple skies that spread Their sequin stars. I learned from whip-poorwill,</p>	<p>From cactus thorns and velvet daffodil, From singing pines and strange, wind-tortured oak; From desert heat and far high mountain chill; From eating campfire food that tastes of smoke. And now I know that while the horses trod I learned my lessons at the feet of God.</p>
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THE IMPROVEMENT ERA

Melchizedek, King of Salem

(Continued from page 599)

they were messengers sent by the Lord. I venture to express an opinion—an inference only for which I am personally and alone responsible—that the probabilities point to the great high priest, Melchizedek, and two associates who may have stood with him in the capacity of counselors.

The three beings in question were in all probability not "angels" but righteous men. The Hebrew says that *three men*, instead of three angels, visited Abraham. As for the title, Lords, it comes from *adhōn* meaning *Lord*, a title of honor for men. The word *Yhwh* or *Jehovah*, which is often translated *Lord* (God) is not used to designate the three messengers.

The "Inspired Scriptures" states that "three men" visited Abraham and that he addressed them as "my brethren." The Prophet Joseph undoubtedly wrote *angel* in the text with the meaning of *messenger* in mind; since *angel* in the English, Greek, or Hebrew means *messenger*. Especially is this true in this instance. The idea of mortal messengers is further substantiated in Genesis 18:23. (Inspired Revision.)

And the angels which were holy men, and were sent forth after the order of God, [meaning the "Holy Priesthood, after the order of God"] turned their faces from thence and went toward Sodom.

If one substitutes the word *messenger* for *angel* in the Inspired Scriptures, he will find the principal difficulty in use of the names cleared up.

It is, therefore, highly probable that the three men who came to Abraham and partook of his hospitality were three servants of God to whom he revealed his will concerning the people. Furthermore, it is possible that this was Melchizedek who was called the great "high priest" because he presided over the Holy Priesthood as President of the Church in that day.

Revealing the Secrets — The Prophet Amos once said: "Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets."⁴¹ This great truth is forcefully illustrated in the instance previously stated concerning Abraham and his visitors. The

(Continued on following page)



It is vain to be always looking toward the future and never acting toward it.

—J. F. Boyes

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Melchizedek, King of Salem

(Continued from preceding page)

man who was the spokesman, and undoubtedly the presiding officer of the trio, blessed Abraham and by the spirit of inspiration promised a son to him and Sarah. Not only did the Lord reveal this to his servant, but he also made known that Abraham's descendants should become a mighty people and that all nations should be blessed through the seed of Israel. Again the maxim of Amos is illustrated by the fact that God revealed to his servants that he would destroy Sodom and Gomorrah because the cup of their iniquity was full.

The Fate of Sodom—After leaving Abraham, the three messengers of God followed the trail leading down to the city of Sodom in the Jordan Valley. When they finally entered the city, they were invited to accept of the hospitality of Lot, who was a faithful member of the Church. The licentious men of Sodom were intent on doing evil both to these visitors and to Lot's two daughters; as a result, the men of God smote the wicked mob with blindness inasmuch that they could not find the house.

Acting upon instructions from the messengers, Lot prepared to leave the city. He told his sons-in-law of the impending calamity, but they gave no heed.²² Early the following morning, Lot with his wife and two daughters departed; and as they lingered, the three men took hold of them and led them away. All were instructed by the messengers to make haste and not to look back, but Lot's wife paused for one last look at the old home, and in pausing she remained—a pillar of salt. Lot petitioned that he might be permitted to live in Zoar, and his request was granted. When Lot and his daughters were safe, the messengers cried to God, and he rained fire and brimstone upon Sodom and Gomorrah.

In the early morning Abraham looked out over the Jordan Valley, "and behold, lo, the smoke of the country went up as the smoke of a furnace."²³ After this final scene at Sodom and Gomorrah, Melchizedek disappears from the annals of history.

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²³See also Romans 10:14, 15.

²⁴Abraham 2:6, 11. See also Sidney B. Sperry, *Ancient Records Testify in Papyrus and Stone*. Adult M. I. A. Manual 1938-39, pp. 88-89.

²⁵Joseph Fielding Smith, *op. cit.*, p. 308.

²⁶Doctrine and Covenants 110:12.

²⁷*Ibid.*, 84:11-13.

²⁸See *Discourses of Brigham Young*, pp. 161, 162; George Q. Cannon, "The Law of Adoption," *Utah Genealogical Magazine*, Vol. 13, p. 154.

²⁹Doctrine and Covenants 132:29.

³⁰*Ibid.*, 132:37.

³¹I. R. Genesis 14:37-38.

³²Amraphel, king of Shinar, is identified in Jewish tradition with Nimrod or Hamurabi, king of Babylon. Many scholars, however, question this view.

³³The translation "king of nations" may also be rendered "king of gentiles." In the singular *goy* means *nation, tribe, people* but in the plural *goyim* means *heathen, non-Jews, gentiles*. In the Authorized (King James) Version, Genesis 10:5, *goyim* is translated *gentiles* but in Genesis 14:1, it is rendered *nations*.

³⁴I. R. Genesis 14:17, 18.

³⁵I. R. Matthew 26:22-25.

³⁶Doctrine and Covenants 20:75-79.

³⁷I. R. Genesis 14:39.

³⁸Doctrine and Covenants 107:1-4.

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⁴⁰Luke 24:39.

⁴¹I. R. Amos 3:7.

⁴²I. R. Genesis 19:18-22.

⁴³*Ibid.*, 19:34. The above account is taken from the Inspired Revision.

The Church Moves On

(Concluded from page 560)

number basis instead of a percentage basis; (5) girls may receive credit on the ward records for attendance at two meetings of general, stake, or June conference. Also, credit will be given to girls who listen to conference on the radio or view it on television if the girl and her parents sign a statement to the effect that she did see or hear it in this manner; (6) special awards will be given for girls who were unable to meet attendance requirements because of illness or because of transportation difficulties and where the girl has done all she could to meet the requirements. Such special awards will be accepted as a requirement toward earning Honor Bee and Mia Joy awards.

15 THERE was a general session of the June conference which was under the direction of the First Presidency of the Church, and an afternoon conference of Latter-day Saint youth completed the schedule of meetings and events of the annual M. I. A. conference.

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GOOD FLOWER ARRANGEMENTS

by Louise Price Bell

AN ARTISTIC flower arrangement conveys much more beauty and joy than a bouquet carelessly thrust into a vase. Creating an artistic arrangement is an art, but not too difficult for an amateur to acquire. You can apply basic principles to your flower arrangements, add a little imagination—and get charming results.



First of all, insert stem-holder in container and to hold it firmly in place, use putty sold for the purpose. This will eliminate tipping.

There are many types of arrangements including modern, massed, Colonial, and the Oriental or symbolic.

Flowers with curving stems—such as petunias, daisies, sweet peas, and tritomas—are excellent for crescent and curving arrangements. The straighter-stemmed flowers, such as carnations and chrysanthemums, are popular for line and Oriental arrangements. Dominant blooms, such as chrysanthemums, dahlias, and peonies, are suggested for massed arrangements. Delicate flowers, delphiniums, sweetheart or garnette roses are ideal for Colonial designs.

For any of the arrangements, you'll need various working materials—suitable container, scissors, knife, stem holder (needle holder, frog, or small-mesh chicken wire), putty or suction cups (if heavy flowers are used) to make the stem holder stationary, thin wire, and wire clipper.

Amateurs usually want to learn

how to create triangular arrangements. For this design, the longest stem should be one and one-half to two times the height or width of the container. Insert the backbone of the design first, then fill in with the shorter-stemmed flowers to fill in the sides. No two stems should be the same length. The largest and darkest flowers are used for the base of the design and center of interest. The buds and smallest flowers are for the outermost points of the design.

Don't mix too many fragrances in a bouquet. For instance, roses, gardenias, and carnations all have lovely fragrances of their own and are best not mixed in a bouquet. Don't use too many colors in one arrangement; two or three are enough; and remember to group your colors instead of spotting them throughout your arrangement.

There should be no crossing of leaves or stems. Each leaf, stem, and flower plays a definite part in the design. If flowers do not have distinctive foliage of their own, use other leaves, such as croton, sanseveria, dracaena, magnolia, caladium, and evergreen. Never crowd too many flowers and leaves into a vase as this bruises the stems and makes the arrangement less artistic.

All stem ends should be cut diagonally to help them absorb the most water. The leaves must be removed below the water level so they will not decay and foul the water. Some flower stems need special treatment.

You Can Do It!

THIS column for young people, and for any others who wish to take advantage of it, features articles of a "how-to-do-it" nature. Contributions are welcome and will be considered for publication at regular rates.

Milky or gummy ones, such as poinsettias, dahlias, and hydrangeas, should have stem-ends seared or plunged into boiling water for a few seconds. The hairy stems of zinnias and poppies should be singed lightly; and thick stems, such as chrysanthemums and Easter lilies, should be slit a little.

The completed arrangement should have all the essentials of good design—unity, rhythm of lines, proper proportion, balance, color harmony, and center of interest. By using one of the commercial preparations in the water to lengthen the life of the flowers, you will avoid changing the water every day. As soon as the lower blossoms of spike flowers (gladioli, delphiniums, snapdragons, stock, and others) become wilted,



Cattails were added to give contrast, yet not conflict with design. The completed arrangement has unity, balance, proportion, and color harmony. Figurines lend interest.

they should be removed, the stems shortened, and the arrangement kept unified. Never place an arrangement in a sunny window, draft, on a mantel over a burning fireplace, or near a radiator, if you want it to stay pretty long.

Your arrangements will be more interesting if you will use figurines, leaves, fruit, or gourds to suggest the spirit of the season or to portray a mood or theme.

COLOR IN KITCHENS

by A. D. MacEnven

It is doubtful if anywhere else in the home has color been more misused and abused than in the kitchen. For years, people have tortured themselves—been uncomfortable, frayed their nerves, fatigued their eyes—because of misapplication of color associations.

As we talk through good color principles in this room, keep thinking of the many *opposite* applications you've seen in so many homes, and you'll see a point proved. Remember, our first principle is to select general color—or color impact—not just to look pretty, but to do a func-

(The sixth in a series of articles on color for today's home)

tional job as well. Our second major principle is to use this framework to select personally pleasing shades. In the kitchen, used mostly by one person, both principles can be exercised.

Well then, let's to the kitchen, since in the home, its importance rating is high.

Without enumeration, we are familiar with the fact that this room contains various pieces of equipment, large and small, light and heavy, that must be used and operated in the preparation of food. Thus, in addition to inherent and developed skill, satisfactory results depend on considerable physical work in an atmosphere of a hot stove, hot water, and a cool head. The situation fairly shouts for predominant cool colors—a cool "color impact." As in any room, the room *function* heavily overbalances any considerations of apparent dimensions or location—which are always secondary principles in selecting in any case. As a kitchen may be considered a "one person" room, final selection of favorite mass colors, plus accents for cheer and "lift," should be made by that person.

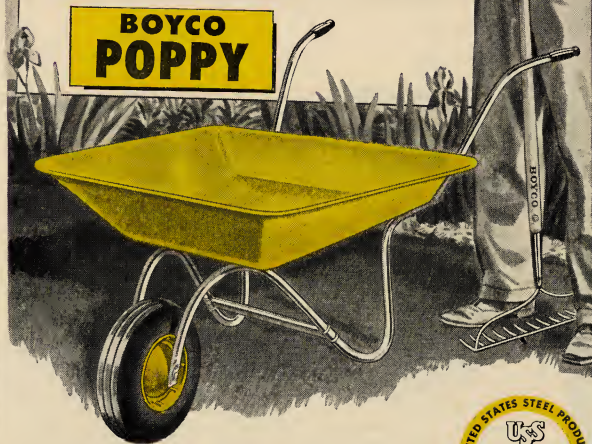
In the opening paragraph, we mentioned misuse of color. It stems from unconscious perpetuation of the old association of white with cleanliness. Let's call it the White Tradition. Now, there's nothing wrong with the tradition as such—it has just been painfully overdone—particularly in the kitchen. Fortunately, it's dying. Color research has proved that ex-

(Continued on following page)

HERE'S HOW TO GET YOUR MONEY'S WORTH IN A WHEELBARROW

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COLOR IN KITCHENS



(Concluded from preceding page)
 posture to large areas of white for lengthy periods (you're in that kitchen quite a few hours a day) produces eye fatigue, "nerves," and contributes to physical fatigue. Eyes are important, and no one welcomes fatigue. We are not preaching revolution, but rather moderation in the use of white as a color, as with any other. Other colors can serve a constructive purpose in your kitchen that white does not.

Most persons will have one or more favorite shades in either the green or blue range. For the one who has not, compromise can be made by a choice of pleasant gray, a modified green, or blue-gray. If your floor covering is new or in good condition, the choice of wall colors should be made with one eye on its predominant color tone, either to complement it or to supplement it.

Lighting, of course, will determine the actual depth of color used on walls and ceiling. Kitchen activities call for abundant light in all areas, so deeper shades should be used with caution. Medium tints or shades will do both jobs of giving good light diffusion and provision of a "cool" atmosphere. As your eyes do not look directly on the ceiling, white, or a very pale tint of the wall color may be used, to assist good lighting.

There are numerous spots in the kitchen where lesser areas can be bright spots of cheer and interest—the curtains at the window, the shelving in cupboards, the trim on pots and pans, the knobs of doors and

cupboards, even the wood trim of doors and windows. A light sunshine yellow on visible trim is good, especially if the wall tones are gray-blue. Try putting a brighter accent color inside the cupboards, on the inside panels of the doors, the shelving—in places out of normal view. It will add interest and pleasure when a door is opened to "take out" or "put away." No great harm will be done by carrying white on smaller areas, such as the outer panels of cupboard doors or wood trim generally. It can supplement the white of fixtures and major equipment.

Before we leave the generalities, a word or two more should be said about the mass colors. While giving a feeling of warmth, they should be softened or grayed to a considerable extent, to create an atmosphere of general relaxation and comfort. If we introduce the brighter tones to trim and accessories the wall colors should not attempt the same job.

One final suggestion for the type of paint finishes for the kitchen: Modern finishes are a great deal more rugged in the flat or semi-lustre types than they used to be. Large areas of extreme high lustre are conducive to eye and nerve fatigue. Ask about flat (or eggshell) lustre finishes for ceilings, and satin, or semi-lustre finishes for walls and cupboards. They're tough and washable. High lustre enamels are still perhaps best for shelving and furniture—where very frequent heavy cleaning, and wear and abuse are the order of the day.

Should I Discuss Personal Situations With My Parents?

by Rex A. Skidmore

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK
UNIVERSITY OF UTAH

TEEN-AGERS are growing and changing rapidly—physically, socially, mentally, and emotionally. Often they are confused and want answers to many questions. "Where should young people go for help? In particular, where should they go for answers to personal questions?"

The Church and schools provide some guidance, but most experts are agreed that if youth can go to their parents they will receive answers in the best possible setting.

Youth who get their information from the boys and girls "in the hide-out" obtain much misinformation, and especially do they acquire false ideas about the purpose and proper time for mating. Youth who are told by their parents that the sex urge is God-given but that it should be expressed only in marriage with the person you really love, for bringing children into this world and strengthening marriage, are likely to revere and appreciate the moral teachings of the Church regarding chastity.

Some parents hesitate to explain physical development to their children. It is not a question of whether or not a person is going to get information about sex; it is only a question of *when* and *where*. All

children obtain such information sooner or later. Isn't it more desirable for them to consult parents regarding these basic aspects of living than to go to some overly-bold, boastful, and questionable boy or girl?

SUGGESTIONS FOR YOUTH

Ask your questions of your parents. You'll find you'll get satisfactory answers, that you'll feel good about them, and that this will bring you closer to your parents. They

This is the eighth in a series of articles addressed to the problems of the teen-ager, and especially to the teen-ager in the family.

will help you keep these matters in their proper perspective rather than make them overly-glamorous or tempting through "hush-hush" secretiveness.

In addition to acquiring the "facts," it is particularly important to get an adequate interpretation of them. Some youth learn "the facts of life" and stop there. They have failed to learn when mating is appropriate—

(Continued on following page)

Fortunate are the young people who can "talk it over" with their parents.



—Photograph by Eva Luoma

MORE HINTS FOR HOME CANNERS



by *Lucina Ball*

Tomatoes and peaches lead in home-canning popularity. These favorites will soon be at their peak in your area. The more you can, the more you save!



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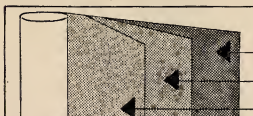


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Should I Discuss Personal Situations With My Parents?

(Continued from preceding page)

which is, of course, in marriage. This would be similar to a young man learning all about how to use the atomic bomb and then turning him loose without understanding *when* and *where* the bomb should or shouldn't be used.

Encourage your friends to talk with their parents. Unnecessary discussions with friends about personal situations often are not helpful in any way.

If you feel uncomfortable in situations which involve your emotions and feelings talk to your parents and find out from them what is best and safest. If you confide in your parents, they'll undoubtedly confide more in you. Personal problems and questions fit well in the intimate family circle.

LET'S EAT OUTDOORS



Biscuits or muffins in a jiffy. In front of a hot fire muffins bake in ten minutes. In this type of oven they must be turned when done on top.

IT MAY be on the coals of a canyon bonfire, it may be over a grill in your own backyard, but if it's cooked and served outdoors it's bound to be out of this world.

With a homemade reflector oven, tin cans, waxed paper, newspaper, the coals of a campfire, and some food, you can prepare a banquet to delight anyone's palate. A reflector oven for temporary use can be made from easy-to-pack aluminum foil and then discarded after use. Take a 24-inch piece of heavy aluminum foil and bend it in the center at a 45-degree angle. Place it on a stone or other flat surface about 6 inches above the ground and close to the edge of a

THE IMPROVEMENT ERA

flaming fire, so that an intense heat can be felt in front of the oven. Top of the oven may be supported, as shown in diagram, by two sticks. Biscuits baked in a reflector oven should be turned when brown on top, so that bottom may bake well also. Best results are obtained by using double thickness of the foil. (Excellent reflector ovens are often made from tin cans.)

Baked Potatoes

- 2 No. 10 tin cans
- waxed paper
- newspaper
- sand or dirt
- 8 medium-sized potatoes

Scrub the potatoes clean and wrap individually in waxed paper, then in wet newspaper. Pack them into the cans with sand or dirt between so that potatoes do not touch each other or sides of can. Have the sand or dirt quite wet. Place the cans directly in hot coals and leave them about 45 minutes. If the sand or dirt gets very dry, moisten it again.

Eggs in Tomatoes (with sauce)

- eggs
- tomatoes
- salt
- muffin pan
- reflector oven

Cut off stem end of tomatoes and scoop out insides. Sprinkle inside of tomato with salt. Break an egg into each tomato. Place them in buttered muffin pans. Bake slowly on reflector oven.

Sauce: Fry bacon slices crisp; drain off grease and break or chop into pieces. Fry diced onion in some of the bacon fat, add cooked bacon and tomato pulp. Season with salt.

Roast Corn

Pull back the green husks and remove the silk from ears of corn. Rewrap the ears in the husks and then wrap in damp paper. Lay the corn directly on hot embers to steam.

Whole-wheat Muffins

- 2 cups whole-wheat flour
- 3 tbsp. brown sugar
- 3 tsp. baking powder
- 1 tsp. salt
- 1 cup milk
- 1 egg, beaten
- 3 tbsp. cooking oil

(Concluded on following page)

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HALL'S REMEDY

Salt Lake City, Utah

Let's Eat Outdoors

(Concluded from preceding page)

Dry ingredients may be sifted and mixed together and taken to the picnic grounds in a tightly-covered can. When ready to mix, combine milk, egg, and oil. Stir lightly into dry ingredients, just enough to moisten the flour. Dough may be placed in greased muffin tins and baked on reflector oven at side of fire (see above), or it may be wrapped in aluminum foil and baked on embers of fire. For this method, dough is best separated into two parts, and cooked in separate pieces of foil (double thickness). Wrap foil carefully, turning edges so that no steam can escape; fold over twice at each edge (along top of package and at each end), but leave enough air space inside so that dough may rise. Place the package of dough on fire embers and bake about 20 minutes. Other biscuits or quick breads may be cooked in this manner.

Fish Dinner

2 or 3 slices bacon
 $\frac{3}{4}$ to 1 lb. fish
1 medium potato
1 onion
salt

Clean fish and vegetables. Tear off about 26 inches of heavy aluminum foil; place 1 slice bacon in the center and lay fish on top. Slice potatoes in $\frac{1}{4}$ -inch slices and lay on top of fish. Then place onion slices around sides and over top of potatoes. Put another slice of bacon on top. Add salt, or any other seasoning desired. Carefully fold the foil and crease over top to seal. Fold in the ends to seal in all the moisture. *Do not break the wrap!* Place dinner on hot coals for 10 minutes. Take blunt stick and turn it over and leave 10 minutes. Take a blunt stick and turn it over and leave 10 minutes more. (The larger the fish, the longer the cooking time, but only experience can teach timing.) Steaks, chops, or poultry may be cooked in this manner also, with any vegetables added that are desired. Vegetables must be not too thickly cut in order to cook through by the time the meat is done, and all seasonings should be added to the food before cooking.

Baked Apples

Wash and core apples. Fill center with brown sugar, nuts, and raisins. Use a long enough piece of foil to wrap each apple completely in doubled foil. Place in hot coals and leave 10 minutes. Bananas or other fruit may be baked in this manner also.

THE IMPROVEMENT ERA

TWO YEARS IN THE SERVICE CAN BE PROFITABLE

(Continued from page 569)

beautiful song, "I walked today where Jesus walked . . . and with him by my side . . . and felt him close to me." There is no man and no woman who may not thus walk with the inspiration and the influence of the Savior by his side, close to him. It is our duty so to live that as we walk, day by day, he may be by our sides with his testimony, with his influence, with his spirit.

Again I say, my message to the youth of this Church is, consider your blessings, count them, do not count your ills, forget them, and then be valiant in the cause of truth.

May the Lord give to each and every of us, this power so that we may all be there together in the celestial kingdom, living thus on through all the eternities with those who are near and dear to us, I humbly pray, in the name of Jesus. Amen.

POST SCRIPTUM

To the Girls

THE editors of the ERA have asked that I add to the talk I made at the June conference, a few words to the late-teen-age girl groups. While I was speaking on the Sunday afternoon to the boys, it came into my mind that I might say something to the girls also, but I appreciated the problem was a bit different, as was the approach thereto, so I decided then not to enlarge upon the matter. But at the request of the ERA editors, I offer these few words to the late-teen-age girls.

Since Eve ate and gave the fruit to Adam who ate also, woman has exercised a dominating influence over man. She has wielded her sceptre usually for good, sometimes for evil. Too frequently this regal power is invoked to serve her own personal ends, generally it is summoned for the benefit of man and that means the whole human race. Almost always there is less of the earthy and more of the spiritual in woman than in man.

Thus divinely endowed, woman is taxed with the duty of exercising her power to lift man to higher levels of thought and act and not to pull him down. She must often save man from himself. It is under this concept that I speak these few words to the girls. They should help the boys to choose and follow the wisest course.

Let us look the few simple facts plainly in the face. Two years is not actually longer for the girls than for the boys. Normally when men and women mate, there will be that much difference in age between the bride and the groom. At the eighteen year period, there is usually little age difference between the boy and the girl "going steady." But as they get a little older and come nearer to the actual mating, the girls will begin to look to older boys and the boys to younger girls. From perfectly natural reasons, the sweethearts of eighteen are not too likely to be joined as life mates.

So you girls of eighteen, whose sweethearts of near equal age are leaving for the armed service, adopt the philosophy I have urged upon the boys: wait, two years will soon pass. At forty or even thirty, you will not miss them.

If, when the sweetheart returns, you are both of the mind as when he went away, then you can marry, and the two years' wait will merely accentuate your happiness, now devoid of the threat of army service. If either or both have changed their minds, then each is free to follow his then choice.

But if the two are married before he enters the service, and then the mind of either changes, as happens, then a tragedy comes, more or less grave, sometimes involving a little one, innocent of the parents' unwisdom, but bearing finally the brunt of it. Do not be misled by the idea that your particular minds will be constant. They may not be.

When the pre-service mating is solemnized in the temple by a sealing for time and eternity, the tragedy is often greatly complicated and increased. If the husband does not return and later the wife wishes to marry again, as most young women do, it is not always easy to find a good man willing to have his children by her belong to the first husband.

Again I say, two years is not long. It will not ruin your life to wait for the return of your loved one, assuming he is still your loved one when he returns. Moreover, your present burning flame could be mostly sex, which flashes forth like a meteor and then dissolves into the blackness of a lightless night.

(Concluded on following page)



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as recommended by Reader's Digest

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Two Years in the Service Can Be Profitable

(Concluded from preceding page)

You can wait a little with no harm and help the boys to wait, for there will be no ultimate loss in happiness to either, and possibly you may forestall a tragedy. By so steadily both, you will be helpfully exercising the regal power with which the Lord endowed you. Beyond all, be chaste, for unchastity destroys happiness, breeds remorse, and, unrepented, defeats exaltation.

Disorder and confusion plague the world. Disaster may impend. But chaos is not here, save as it finds place in the minds of the inexperienced, the weak, and the faithless. As I said to the boys, the basic elements, the eternal verities of life are with us today as they were at the beginning. None is missing. Still is it true, as Cowper sang in his great hymn:

"Ye fearful hearts, fresh courage take
The clouds ye so much dread,
Are big with mercy and will break
In blessings on your head."

Two Appointed to Y.M.M.I.A. General Board

(Continued from page 537)

the athletic committee for the first All-Church M Men relays held in connection with June conference in 1951.

His wife is the former Vera Jackson. They are the parents of three sons and a daughter. He is assigned to the athletics committee of the general board.

Levi Edgar Young

(Continued from page 593)

States—a great circular letter—and from these fountainheads of information secured the titles for the Utah Territorial Library. In the struggle for the University of Utah to acquire a competence worthy of the sons and daughters of these pioneers, the need for an expanded library has always been great, and never more keenly felt than some forty years ago when the young scholar returned to his faculty post from studies at Columbia. The Pierce collection, including source materials on Utah, had slipped

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through the fingers of the regents, almost without trace, and had been eagerly purchased by Harvard University. Then, moved by some of the chagrin, no doubt, which accompanied this loss, the Shepherd Book Store garnered a second collection, largely built around Utah sources rapidly being lost.

Failing constructive action from the university authorities (the old story—"lack of funds!"), young Professor L. E. Young took the dilemma by its horns. With a determined vigor, which his intimates and audiences are occasionally privileged to see, he called the proprietor and ordered the books on his own authority. Upon delivery to the university, President Kingsbury called Professor Young to his office: "By what authority did you do a thing like this?"

"By the authority of the necessity of the people of Utah!" replied the teacher.

Gravely concerned, but inspired by the conviction of his faculty member, President Kingsbury called a meeting of the executive committee of the Board of Regents: W. W. Riter, General Richard W. Young, and the noted Utah attorney, Frank B. Stephens. Trembling, too, in the meeting, sat Levi Edgar Young, facing what he properly thought was his dismissal—and a bleak future in view of his dreams. As the facts of the case developed, the demeanor of the board members became stern and severe. Suddenly, Mr. Frank B. Stephens stood on his feet and said: "Gentlemen, I propose a vote of thanks to Professor Young. He has shown us our clear duty and obligation as regents of the university. I also move we consider for him a well-deserved promotion."

Thus the meeting which began in serious vein, so far as the subject of this story is concerned, ended in triumph—triumph for the cause of knowledge and the people of the state of Utah, who deserve books for their young people as well as does the Harvard library. Needless to say, the funds, although with some trial and difficulty, were ultimately found to clear the purchase. The university library today in addition bears many books carrying the gift inscription of the former head of its western history, and history and political science departments.

The same loving care and foresight has been exercised by President Young as senior member of his Council, especially in his interest that the records of the quorums of the seventy of the Church might be carefully preserved. From these materials he is currently engaged in writing a history of the seventy.

As one visits the Senior President of the First Council today, one is impressed with these many interests and accomplishments. His personal library of ancient and modern classics and Church works mirrors the same. Among them all, the memory of his mission presidency in the New England Mission, 1939-1942, burns exceedingly bright. Into this call he was able at once, and in a jurisdictionally-defined area, to direct the interests of his mature life. With the approval of the First Presidency, he obtained and purchased for the Church the famous Alice Longfellow home at Number 100 Brattle Street, Cambridge, Massachusetts. Nearby is Harvard Yard; the Washington Oak; adjacent is the Henry W. Longfellow home. It was an ideal center for the mission headquarters.

At the mission house there emanated each month from the president and his co-workers, "The New Englander," a house organ designed as means of communication. An ever-present need in organizational effort, the issue also was designed to convey the instructions of the presiding officer and, of great interest; a place (Letters from the Field,) where the techniques of actual missionary experience, of failure and success, could be reported and shared by all. It would be natural, too, for President Young to receive many invitations to speak at colleges during his stay in New England. Besides groups from next-door Harvard, he was able to meet with students from Mt. Holyoke, Tufts College, and many other institutions. Dinner with the Harvard history department was also a welcome occasion. But perhaps the item worthy of attention in these lines is the remarkable conference, planned and conducted by President Young in historic Plymouth, Massachusetts, during the week of July 24, 1941. This unusual affair was reported in the Boston papers.

When the "mayor"—chairman of the board of selectmen—was approached, the municipal Memorial

(Continued on following page)



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(For 1 Recipe)

HERE'S WHAT YOU BUY!

4 lbs. fully ripe peaches; 3 lbs. sugar; 1 package M.C.P. Pectin; 2 lemons or M.C.P. Lemon Juice; 10 seven-ounce glasses; paraffin.

HERE'S WHAT YOU DO!

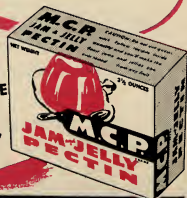
1. Wash, peel, and pit peaches; grind fruit. Add $\frac{1}{4}$ cup lemon juice.
2. Measure exactly 4 level cups crushed fruit into large Kettle. (Add water to fill out last cup, if necessary.)
3. Add M.C.P. Pectin, stir well, bring to boil, stirring constantly.
4. NOW, add 6 level cups sugar (previously measured), mix well, bring to full rolling boil. **BOIL EXACTLY 4 MINUTES.**
5. Remove from fire, let boil subside, stir and skim by turns for 5 minutes.
6. Pour into sterilized glasses, allowing $\frac{1}{2}$ -in. space for sealing with fresh paraffin.

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LEVI EDGAR YOUNG

(Continued from preceding page)

Hall was made available for the conference. With insight and good taste aimed at making lasting friendships, the leading Congregational minister of Plymouth was invited, and accepted the invitation, to be present at the afternoon session to offer the invocation. City officials and prominent women civic leaders were present on each of the four days. Thoughtful and kindly behavior characterized the entire proceedings. The result was that when the conference adjourned, the earlier pre-conference attitude of restraint and coldness had been replaced by warmth and friendships. Numerous invitations were presented for the conference to return.

One of President Young's first acts, taken as mission president in New England, was in connection with the health of the members of the Church, and particularly of some of the children observed in the branches. From his father, man of medicine that he was, plus an interest of his own, sparked as a young mission president in Switzerland whence he attended the great Nuremberg conferences on health, President Young has always entertained much concern.

The recognition of the Great Physician and the power of his servants to bless by administration was given unique outlet when one day a long distance telephone call, emergency in nature, came from Sir Gilbert Parker in New York City. The request was for President Young, an old friend, to come to New York to administer to Mrs. Parker, seriously ill. These are sacred occasions, intensely personal in nature. Reference is made here with the greatest respect for this fact, but with the knowledge that Sir Gilbert and President Young may not object to this testimony of a common faith in the power of God to bless.

Not everything, obviously, can be told either about his life or the events of the New England Mission: Many a Utah youth, studying at Harvard, who came in for a blessing at crucial periods of study and examinations; the Baptist graduate students from Brown University, in Providence, Rhode Island, who came seeking help on Ph.D. dissertations on the Mormons; the prisoner in the Massachusetts State Reformatory, who was rehabilitated by visits in prison and by

nurture at the mission home after being released in the custody of President Levi Edgar Young—this prisoner had no faith, no background, no inheritance; but he took a chance one day and wrote a letter to the mission office. This, when told, is one of the most thrilling of missionary experiences and reminds us of the great biblical allegory: "I was sick, and in prison, and ye visited me!"

Since his return from New England, President Young has served as president of the Utah State Historical Society, his term extending over the great centennial year, 1947. A beautiful volume that makes the daily journals of some of the original pioneers of 1847 available to the reading public is only one evidence of his presidency of this society. His life and work as author, writer, Churchman, and loyal American citizen have continued to this day at quiet, dignified, but determined pace, supported faithfully by Sister Young.

If the measure of a man can be roughly made from the effect he has on his fellows, this writer might offer the following evaluation. It is based, not on the most intimate acquaintance, but as one of his young fellow citizens and fellow Churchmen who has, at various times, received the "impact" of his personality; and who has, occasionally, received the compliment of a few moments of friendly communication—on the campus, after a meeting, in his home a time or two as a shy youngster in company with boys and girls, in the conference audience, in his office. It may add up to something approaching the stature and the contribution of President Levi Edgar Young:

First of all, he has a profound faith that religion is the only thing which will hold this divided world to peace and justice, and accord salvation to our civilization. He fully senses, as a true historian, that all great creations of life whether political, social, or any other, cannot be made or built in a day or generation. Those great truths and principles of living which do not mean a lessening of the spiritual life but a clarification of it are of slow growth. Righteousness, to be made practical, takes a long time in the doing. He holds this profound thought: "That persons not intellectually bright, perhaps not even edu-

cated, are capable of living by something so advanced as the principles of the gospel. Yet that is a common phenomenon." "Faith and not wisdom is the key to the kingdom of heaven."

He has stated his position repeatedly in the general conference sessions of the Church:

"Joseph Smith is the most majestic figure of the modern age. He walked and talked with God and ushered in the new day which will bring the kingdom of God upon the earth. . . .

"We have the age in which the Prophet Joseph Smith lived. He was undoubtedly the greatest character in history since the days of the Savior of the world. He re-established the divine principles of the gospel of Jesus Christ in the day in which we live. . . .

"The supreme test of religion is revelation. No religion can be persuasive and convincing that does not rely upon and embody an authentic principle of revelation. Religion as a purely human product, valuable as it might be to human progress, has not the inner vigor to maintain a place of commanding power." *Religion requires revelation.*

Next, he has an appreciation for men and for art in the broadest sense, and by means of it, an appreciation for our heritage. Who can ever hear him discourse on C. E. Dallin and the marvelous sculpture of the Angel Moroni, atop the pinnacle of the Salt Lake Temple, and ever view that monument of life in the same light again? And then, with more seeing eyes, to look deeper into the meaning of life, into man's sojourn in mortality and the ultimate significance of the gospel of Jesus Christ?

One of Evan Stephens' hymns carries the title, "Sweet is the Peace the Gospel Brings." To a world in which the letter killeth, but the spirit giveth life, in which serenity and assurance seem to be needed as never before, Levi Edgar Young is a solid, kindly example. For all of us who relish the ideal of eternal progress, and who require inspiration in the face of the illnesses and discouragements, physical and otherwise, of contemporary life, there is no better tonic than to hear this good man, in the rich experience of his years, declare in a firm voice and with an emphasis profound and reverent: "The Glory of God's Work!"

AUGUST 1952



Quick Meal

Ready to eat!



"Makes Ironing a joy—not a job," says Margaret McDonald, star of "What's Cooking" on WBAP-TV, Fort Worth. "If you're like I am, you love to do beautiful, smooth, crisp ironing. It makes you feel good to see neatly ironed things come off pert and fresh from your ironing board. It's a real pleasure to put away clean, sweet smelling, beautifully ironed laundry each week. And Faultless Starch helps you enjoy your ironing. Faultless Starch contains ironing aids already mixed in—no ironing aids to buy and worry about—no waxes on the bottom of your iron to clean off. That's why I say Faultless Starch makes ironing a joy—not a job. I certainly recommend this delightfully different Faultless Starch."



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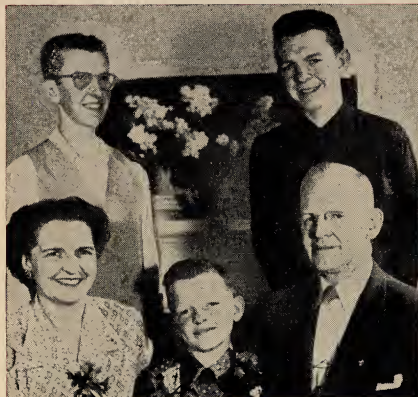
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Your Page AND OURS

A Near Lifetime of Service



Elder and Sister C. Lloyd Walch of the Union (Oregon) Stake recently received their Honorary M Man and Honorary Golden Cleaner awards. They have spent a near-lifetime building up the Church in Union Stake. Elder Walch, a former bishop of the LaGrande First Ward, and counselor in the stake presidency, and president of the stake, is now stake patriarch. Sister Walch has served for a quarter of a century in the M. I. A. ward and stake capacities. They have four sons. Shown in the picture are Victor and David (standing), and Willard seated between Brother and Sister Walch. The eldest son, Frank, is now on a mission in the Central States Mission.

Tying the Rose Bouquet

Twenty-one Mia Maids of the Baker Ward, Union (Oregon) Stake, recently participated in their rose-tying ceremony. Two of the class members were unable to attend. Five of the Mia Maids are not members of the Church. The teachers are Dona Jeffords and Vernice Gwilliam.



Midway Islands

Dear Editors:

It is with humbleness in my heart and a sincere testimony of the gospel that I write this letter. I am a priest from Phoenix 4th Ward, Phoenix, Arizona. I am serving in the United States Navy at Midway Islands.

God once said, "Where a few are gathered in my name I am also." Here on Midway we have a few members of the Church. But in this few stand the strongest testimonies I have ever had the privilege to witness. We have nine members; they are: Marvin L. Christensen, from Murray, Utah; Robert L. Tucker, from Glendale Ward, Glendale, Arizona; Almon M. Riggs, from Phoenix 4th Ward, Phoenix, Arizona; Ralph and La Vern Millard, from Chula Vista Ward, San Diego, California; and Orien and Lula Mae Gossett, and their children, Jean E. and Daniel T. Gossett, from National City Ward, San Diego, California.

We hold Sunday evening sacrament services every Sunday evening at 5:30. Immediately following we attend the Protestant services. After which we hold a get-together similar to the fireside at home. We sing songs and talk about the gospel.

We also hold Thursday evening family night: A time when we have an opportunity to hear the gospel and to study the teachings of God. We are studying the *Articles of Faith* at the present time. We also have about four boys who come to our Thursday night services who are not members of the Church. We hold our services in the home of Chief and Mrs. Gossett. We have received some songbooks from the servicemen's committee. We sing together and pray together; by doing this we have become as one big happy family. We have very few facilities here.

On holidays such as Easter, Mothers' Day, etc., Mrs. Gossett entertains us boys. There is no end to the goodness and the love Mrs. Gossett and Chief Gossett have to make us boys feel at home.

Whenever we are discouraged because things don't go right, the Gossetts are there to remind us of the many blessings we have received and most of all that we have the gospel. Chief and Mrs. Gossett are indeed the most wonderful couple to give aid and advice to the guys that anyone would want to know. The Gossetts are doing a wonderful missionary work out here.

Whenever someone is ill, Mrs. Gossett takes cake and cookies. . . . The boys really appreciate this even if they don't understand the gospel and her reason for kindness. They must know that this love she shows them comes from a true and loving heart. After we have talked to the Gossetts, our hearts are full of thanksgiving that the Lord has blessed us with such wonderful and inspiring people. . . .

Sincerely,
Almon M. Riggs

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It's one of dad's many pleasant duties to teach his son the lure and lore of the great out-of-doors. Dad has another duty, too, in planning financial security for his son through the "growing-up" years and learning years. This security can best be assured through a Beneficial Life Insurance program.

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